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The Living Church

VOL. XLVI. MILWAUKEE, WISCONSIN.—NOVEMBER 18, 1911. NO. 3

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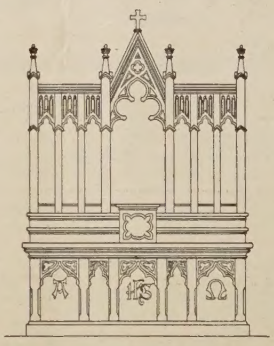

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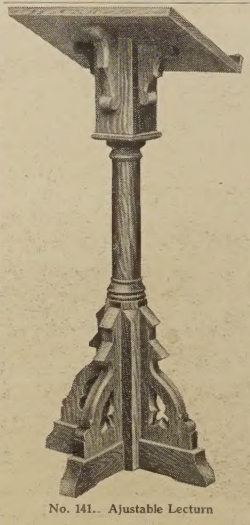

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The Living Church

VOL. XLVI. MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 18, 1911. NO. 3

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

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OUR PAST VICTORIES should be but rounds on the ladder up which we are constantly climbing. Our past defeats should be danger signals hung out to prevent future failures.—*Selected.*

THE SERVICE OF SONG.

FOR ST. CECILIA, V. M. (NOVEMBER 22ND).

THE cultus of St. Cecilia was in ancient times a very popular one, especially in Rome, and the supposition that she is the patron of Church music has in modern days inspired so many artists to depict her that her name is one of the most familiar on the kalendar. But beyond the fact that she was a noble Roman matron who suffered in the days of persecution, we know nothing about her. The legends that in the fifth century were invented to account for the popularity of her cultus are not worth repeating.

Perhaps the real reason is that she was one of the first Christian maidens who married a noble Roman, and so had the opportunity as well as the will to open a great house as an asylum and sanctuary for the Church in Rome. She was, too, the friend of the Roman Bishops, and the Cecilian gardens and catacombs for a long time were the meeting-place of the little Christian community. There was celebrated the glad worship of Christ that had blossomed as the flower of an enlightened and enstrengthening devotion amidst the very decay of the splendid paganism that was its soil.

There is a poetic story in the old *Acta,* of Cecilia singing in her heart unto the Lord at the time of her nuptials, which the pure artistic instinct of ancient piety interpreted in some sort as a consecration of music to the service of God, and represented Cecilia to itself as the patron thereof. It would be difficult to find a more sympathetic presentation of this feature of the legend of St. Cecilia than is given by Walter Pater in a chapter of *Marius the Epicurean,* wherein he represents the young pagan youth as finally touched, "the soul naturally Christian as quite awakened, by the new life of the Christians, when he goes with a friend and witnesses the worship of the Church in Cecilia's house—a worship in which the glad singing of joyous hymns seemed to him a dominant note:

"They were still within the precincts of the house, . . . although almost in the open country, with a great view of the *Campagna* before them, and the hills beyond. . . . At that moment the voice of the singers, a voice of 'joy and health,' concentrated itself with solemn antistrophic movement, into an evening, or 'candle' hymn:

> "'Hail! Heavenly Light, from His pure glory poured,
> Who is the Almighty Father, heavenly, blest:—
> Worthiest art Thou at all times to be sung
> With undefiled tongue.'

"It was like the evening itself made audible, its hopes and fears, with the stars shining in the midst of it. Half above, half below the level white mist, dividing the light from the darkness, came now the mistress of this place, the wealthy Roman matron, left early a widow a few years before, by Cecilius, 'Confessor and Saint' . . ."

It is in response to a very genuine instinct of the heart that devotion and worship have always sought and so often found exquisite expression in the harmonies and rhythms of music—an instinct which would gather unto the service of the Eternal Beauty all the beautiful that it knows. The primeval savage beating out barbaric measures with his crude sticks is but giving expression to the same emotion of joy in the Creator's praise that was later to find its most perfect medium in the mysterious and solemn sweetness of the Gregorian chant; the same emotion, one fain believes, that pervades the very elements of the natural world when the morning stars sing together and the sons of God shout for joy, that shall culminate only at the Last Day in the long, clear note of the Archangel's trump. So at least a poet expresses it in a song written for this very St. Cecilia's Day:

> "So when the last and dreadful hour
> This crumbling pageant shall devour,
> The trumpet shall be heard on high,
> The dead shall live, the living die,
> And Music shall untune the sky."

L.G.

"THAT THEY LAY HANDS SUDDENLY ON NO MAN."

IN nothing is the haphazard system of this Church more clearly marked than in its lack of adequate provision for the support and training of those postulants for Holy Orders who have exercised ministerial functions in bodies apart from the communion of the Church. In many dioceses the invariable procedure is to place such men in charge of missions under the supervision of a more or less exacting priest of a contiguous parish—sometimes with no supervision at all. The obvious necessity of enabling these postulants to live while they are undergoing their preparation has undoubtedly forced upon many a Bishop a method fraught with serious disabilities and dangers both to the parish and to the postulant.

The problem we face is one that is peculiar to the Anglican Churches. Protestant bodies easily assimilate ministers that come from similar bodies, because they do not maintain that there is a difference in kind between the several ministries. Rome has the problem occasionally when unmarried Anglican clergy or ministers from Protestant bodies desire to be received into her communion and to be trained for her orders. No swift and easy method is open to them. They must be sent to the seminary as are any other postulants, and must be trained in the Roman method of conducting worship and administering pastoral care. Of course the problem is less difficult for Rome than for us, because, receiving as she does only unmarried men as postulants, the care of a postulant's family is not a factor in it. We have the problem in a much more complex way. Its complexity, however, ought not to blind our eyes to the fact that it is a grievous wrong to send such postulants into parochial work before they have received the grace of holy orders. In most cases, no doubt, the alternative is to find funds to supplement whatever they may be able to earn for themselves during the transition period. It becomes our duty, then, to find a way to give that assistance to them.

But before we could obtain the needed funds it would be necessary to point out to prospective subscribers the serious drawbacks of the present method. Not least of them is the baleful influence upon the candidate himself. It overemphasizes that aspect of public worship which looks to the synagogue rather than to the temple—the very aspect he has, in part, forsaken. The Protestant ministry is based upon the denial of the continuance of sacrifice. It affirms the exaltation of the pulpit to the exclusion of the altar. The thought of priesthood it cannot endure; and yet the postulant wishes to become a priest.

No priest served the synagogue. There every man was free to speak, if he had any word of exhortation for his brethren. The form of worship there in vogue became the model for the Church's daily offices of prayer and Scripture reading, which the Religious of both sexes undertook for their own improvement in the spiritual life, supplementing the Eucharistic worship. These monastic offices in choir in turn became the parents of the present offices of Morning and Evening Prayer. Prayer and instruction are the sole factors in Protestant worship. No sacerdotal powers are needed for that worship. It lies within the power of any layman.

Upon this the postulant has turned his back. He has seen its inadequacy. He desires more.

Now think of the effect of placing him in charge of a parish. He must lead the prayers, expound the Scriptures, visit the sick and the whole, supervise the active work of the mission to which he has been sent. And that is just the work he had been doing as a denominational minister. He must surely gasp for breath and ask in sheer amazement whether he was wrong to change. For all the difference it has made to him, he might as well have read those prayers where he had been before. Most of the old-time Protestant antagonism to "prayers out of a book" has gone. And this is called "The Church Service"! Yet this is the very work he had done, and is done in the very way he had done it.

From the very first he is treated as a minister. He is the parson of the parish. The sacraments are occasionally administered as needed by the visitor, a visitor in more senses than one. What wonder if the postulant once again looks on the Sacrament of the altar as a luxury? The purely priestly functions, for which he has sacrificed the emoluments and influence of his previous ministry, in practice take a secondary place. In theory he came into the Church for the sole purpose of filling up that which was lacking in his former powers. In practice he is told to go with just those very powers and do the work of the ministry. An ounce of practice is worth more than many pounds of theory. And in the press of parish work he has little time for adjusting himself to the ideals of the Church. It is a most unfair position to place him in.

IF THE POSTULANT is stunned by the extraordinary turn of affairs, what must be the effect upon the laymen? They have been placed under the charge of one who stands self-confessedly incapable of supplying their spiritual needs. And this experiment is made in just those weak parishes or missions that can least afford to be experimented on. Surely a weak parish needs a strong priest. The ignorant require a wise instructor. And they are just the people who cannot or will not pay a stipend large enough to support a priest. They must put up with lay services. And the Church is exhibited among them in the purely Protestant, non-sacramental aspect. They do not see the sacraments at work. They are deprived of the continuous services of one empowered to perform "every sacerdotal function." Perhaps only great saints already well fortified by sacramental grace could long endure the strain of waging war so handicapped against the power of Satan and his hosts. But the victims of this deprivation are ordinarily just those who ought to be the last to be subjected to so severe a test.

Sometimes they are even better taught than their new instructor. They are traditionally Churchmen. They have imbibed more or less of the Catholic Faith with their mother's milk. The preacher in the pulpit is less advanced than his hearers in the pews. He is feeling after that which they know intuitively. They are constantly disturbed by his blunders in the recitation of the offices, upset by the homiletic methods he employs, annoyed by his unchurchly mannerisms. They both are laymen, but the quasi-parson suffers from the greater handicap. He cannot in a day shake off the old habits and foreign traditions which used to be his guide in doing this very work. It is hard to tell which more deserves our sympathetic pity.

Nor does the evil stop there. In some dim way the people come to fancy that the man is acting in their midst because he is a former parson. And he comes to think so too. Thus we hear from time to time of marriages performed by these applicants for orders. But what is worse, although we need not wonder at it, the ex-minister has been known to be summoned to give Communion to the dying. If he accede to the request, it is on the ground that he is treated by the Bishop and the people as the parson. He has come to look upon his former ministry as merely irregular, because held apart from the Bishop, but quite valid for its purpose. And ordination he will look upon as nothing but the official seal of the Bishop's approbation of his work. In his mind it is far from being that gift of grace by which alone he can do the work of the ministry. He may preach strongly on the subject of the Apostolic Succession, but his presence in the pulpit seems to cloud the necessity for the apostolic ministry to himself and to his hearers. He must take his own sermon in a non-natural sense. He is there because he has been a minister. Otherwise a postulant would be at college.

THERE IS NO NEED to dwell much longer on the dangers of this system. They are only too evident. It is time to seek a remedy. Scarcely a month passes without a notice in the columns of the Church press to the effect that "The Rev. Mr. B., formerly a ——— minister, has submitted to the Church and been confirmed by the Bishop of X. While preparing for Holy Orders he will be placed in charge of Y." Sometimes we find that his reverence has preached his farewell sermon in his chapel on Sunday night, has been confirmed by the Bishop on a day within the week, and has occupied his new pulpit on the following Sunday, after some coaching by the Bishop or his chaplain in the manner of reading divine service. In view of the frequency of such events it is high time that drastic action were taken to enforce some semblance of discipline. The tired wanderer has come home; then let him rest. Let him have time to look about him. He has come into an entirely different atmosphere; let him take a breath of it. Let the starving man be fed, before he is sent out to feed others.

The remedy is simple, even if it is drastic. But it is just. He feels himself, and he is, a layman; then for a time he ought to be allowed to live a layman's life in the Church. The facile objection is that he has no means of providing himself a livelihood. Yes, but that is the difficulty we must find a way of meeting. The process of conversion is not ordinarily sudden.

It may even be the work of years. In all that time perhaps the candidate can lay enough aside to help him tide over the time of unemployment. No doubt we must often supplement this. Nor is there any cogent reason why he should be accepted so hurriedly as a candidate. There may even be reasons why he should not be accepted at all, except as a layman. He has no vested *right* to holy orders, simply because he has been in another ministry. The Church has the same right to test his vocation that she has in other cases. But apart from this, a serious breach is made in Catholic order. This minister of religion has approached a Bishop for Confirmation. It is on the grounds of his professional calling that he approaches the Bishop. Any other man would be referred by the Bishop to his parish priest. Theoretically it is the duty of a parish priest to prepare for Confirmation all those who reside in his parish. The ex-minister ought to learn to regard his previous work as an unauthorized invasion, however unintended, however blessed by Almighty God, of another man's canonical rights. He will not do so, if the Bishop treats him as a special case. And the Bishop by sending his petitioner to his own parish priest will impress upon the man his status as a layman, while undergoing preparation for Confirmation. In some cases it might be well to postpone Confirmation. It is a drastic remedy. But if it were consistently followed out, it would work no appreciable hardship, because conditions would right themselves. Any denominational minister who sought Confirmation would know the cost to himself and prepare himself to meet it. Moreover, he would seek it as a layman. He would have the full benefit of a Catholic layman's privileges, a boon not lightly to be regarded, and of which as a lay-reader in charge of a mission he would be deprived.

In fine, there would be a distinct and absolutely necessary break between his two ministries. After his Confirmation the Bishop, in consultation with his Standing Committee and the parish priest, might take what steps he saw fit as to his further training and admission as a postulant. But even then, it is not well to forget that even St. Paul spent three years in meditation in the Desert of Arabia before he was advanced to the episcopate. The cure of souls is too important to be trifled with, and ignorance is a bar as effective as moral unfitness for the Sacred Ministry.

The present method must be replaced. A more rigid rule would work no unreasonable hardship, which a Bishop might not mitigate by use of special means at his command. Some details would need further working out. The amount of academic training to be required would vary with the individual case. Credits could be given for courses already taken. But the seminary life, its chapel services, its devotional atmosphere, are more important than all its lectures. There is no room to examine all these points just now. But the needs of the candidate, the needs of the parish, the honor of the sacraments, the dignity of the priesthood, all protest against a sudden laying on of hands. It is not fitting to make them like the sons of Eli, that they should come and crouch to the priest for a piece of silver and a morsel of bread, saying, "Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread." The very rules of courtesy forbid it.

Never shall we be able to extend to all the world the message of the Apostolic Ministry till we have one law of entry upon it to him that is a stranger and to him that is born in the land.

CHINA is making history; but no man to-day can read beyond the first paragraph of that history. "The awakening of China" has been the catchword in missionary addresses in late years, but few of us realized how vast that awakening has been. The Manchus have stood for old, corrupt China; not the China of ancient history, for, as things Chinese go, their advent in the Celestial Kingdom is but recent. But intellectually they stand for the old order, which has opposed Western civilization and forward movements of every sort.

Manchu Rule Versus Progress

Every nation, every national Church, has its Manchus. They are they who "view with consternation." They cannot advance, nor tolerate advance in others. They are wedded to the old order. The things that were good enough for their grandfathers are not only good enough for them, but their children must be taught to realize that they are good enough for *them* also.

And then, *when God is ready,* every reigning house of Manchus is overthrown; just because the Lord God omnipotent reigneth, His Kingdom will come, His will be done on earth as it is in heaven—be the people never so unquiet.

May the new China be guided by the Holy Spirit, who leads races and nations and men into new paths, though they know Him not.

AND the massacre of Nanking must strike horror into every human breast. Here is a popular uprising of a whole people in which, if reports are to be believed, the mobs have scrupulously protected non-combatants and the government forces have attacked them, have ruthlessly murdered thousands of men, women, and children, and have pillaged and burned their property. What wonder if the sympathy of the world is with the rebels rather than with the Manchu government? If American colonists were justified in their revolt of 1776, much more are the enlightened Chinese justified in pursuing a like course to-day. How strangely is the old-time maxim of the Declaration of Independence, "All government rests on the consent of the governed," justified where one would least expect it!

The Massacre in Nanking

WHAT a pitiable spectacle is American jurisprudence, viewed from the perspective of the McNamara trial in California. To find twelve men sufficiently ignorant, sufficiently removed from association with men who talk and men who think and men who read books and newspapers, so that their minds are perfect blanks, their tongues dumb, their ears deaf—this appears to be the ideal toward which the learned court, bound, of course, by generations of precedents and powerless to untie the knots of red tape that tie the hands of justice, is seeking. To spend six weeks in discovering only a possible three such men, who are inane enough to be able to sit on the jury is, perhaps, a credit to the men of California, but is far from being a credit to American courts and the absurd rules of procedure which they have created.

Horrible Example of Court Procedure

Certainly this so-called trial, which thus far has been, and for a long time will be, a trial of patience rather than of any defendants, is a horrible example of the necessity for entire readjustment of judicial practice. Would that we had a Dickens ready to show it up in all of its absurdity!

In view of all that is being said and written concerning courts and judges and judge-made law, one would think that jurists would begin to see that the American judicial system is on trial before the bar of the American people. And one thing that the courts cannot punish is the contempt that people only *think*.

ANSWERS TO CORRESPONDENTS.

J. C. P.—A consecration at the Holy Eucharist would be valid if only the words that accompany the manual acts be said, beginning "For in the night" and ending "in remembrance of Me"; and no more than that is required for emergency consecrations by the English rubric. Of course such limitation of the words at a second consecration would be unrubrical in the American Church, but the Eastern theory by which the Invocation is essential to the validity of the rite would invalidate most Western liturgies—the American excepted.

I. H. N.—The University of the South, Sewanee, is the only American university under Church auspices, though Kenyon College also has several distinct faculties. Both Kenyon and St. Stephen's College are Church institutions.

J. S. M.—The distinction between the P. B. version, "forgive us our trespasses" (in the Lord's Prayer), and the common Protestant version, "forgive us our debts," rests on the fact that the former was the translation made for the "Prymer" of 1538 and carried into all subsequent Anglican Prayer Books, while the latter was the expression used by the translators of the King James Bible, from which latter (and later) translation it has been taken into Protestant use. But there is also mediaeval English authority for the use of the word "debts" in popular versions of the Lord's Prayer.

THE MAN who has learned to take things as they come, and to let go as they depart, has mastered one of the arts of cheerful and contented living.—*Anonymous.*

THERE IS ONLY ONE WAY to get ready for immortality, and that is to love this life, and to live it as bravely and faithfully as we can.—*Dr. Henry Van Dyke.*

NOT WHAT HAS HAPPENED to myself to-day, but what has happened to others through me—that should be my thought.—*Frederick Deering Blake.*

TRAVEL PICTURES.

VI.

FROM Queensboro' to Flushing is a short day's sail; the pretty advertisement on half the hoardings in England shows a fine old salt spanning the distance with outstretched arms. Yet it is really a longer journey than from Boston to San Francisco, even if you count in a return trip by the Canadian Pacific. For the traveler passes into a land where everything seems different: architecture, costume, language, mode of life, cookery, religion. Even the long avenues of wind-blown trees that wind along the dykes and beside the polders still have characteristics of their own, as in Hobbema's famous picture of Middelharnis; and the pearly lustre of the low-hanging clouds in the radiantly diffused sunlight is unlike what one sees elsewhere. For Netherland itself is unique; and Walcheren is the veritable quintessence of the Low Countries, "the Heart of Holland," as Henri Havard called it forty years ago. I have just finished reading the newest book on that inexhaustible theme, Mr. D. S. Meldrum's *Home Life in Holland;* and because he neglects Zeeland almost altogether, it lacks flavor. The beauty and wonder and picturesqueness of Dutch life, as I know it, are missing; and one chokes with statistics. If I could only translate into words that inexpressible charm which broods over my enchanted isle! Mine, I call it, in a sort of spiritual proprietorship; for if appreciation is in some sense appropriation, no landowner there, from the high well-and-nobly-born Graaf van Ter Hooge to the smallest peasant in his *boerdery* has a title more valid than that I carry in my heart.

"GREETING, PRESBYTER IGNOTUS!"

Sebastian and I once worked out an ideal plan for the Golden Age: to go as friendly ambassadors from America, convert the Dutch Queen to Old Catholicism (the Dutch remnant seeming to lack missionary enthusiasm), and for our reward, to be made, one the Prince-Bishop of Walcheren, with Slot Westhove for palace, the other Abbot of Middelburg, the old abbey being rescued from base uses and restored to holy religion. A fair dream, indeed; and yet perhaps the good Calvinistic country-folk would not be so cordial as they are now to "the American Domines"; the tiny *boerinnetjes* might be afraid of empurpled prelates and run away and hide, whereas now the paved country roads resound with the clatter of the *klompen* as they fly to welcome us. No, perish the thought: preferment would be too dearly bought that meant forfeiting that friendship.

I have written of Walcheren heretofore; but I trust a twice-told tale will not weary you. There is infinite variety in the place itself. Every bend in the road shows a fresh picture such as Vermeer alone of masters might have hoped to paint; every village in the zone that girdles the island with jewels has its own special beauty; every hour of the day gives a different effect to the meadows that stretch so far and peaceful, the line of sand dunes north and west against the horizon, the clusters of trees round the farmhouses, the vivid green of the hedges. *Lange Jan,* the mighty spire of the abbey in Middelburg, and the *Groote Kerk* of Veere, vast even in its desolation, like some prehistoric monster turned into masonry, are the only unchanging features. Nay, more, every peasant child smiles with an altogether individual charm, and clasps one's hand with a peculiar, trusting comradeship; and the grave farmers touch their hats, not as a mechanical civility, but with real human recognition of a friend, actual or potential.

THE HARBOR OF VEERE.

THEY TELL A STORY of a saintly American priest who, after a visit to an English monastery, crossed over to France, but wrote back to the Superior that he found Paris very dull after Cowley! Reversing that, Sebastian and I rejoiced unspeakably, and found Walcheren very gay after London. The steamer touched the dock at Flushing; we passed the customs formalities; and a few minutes later found us in the electric tram bound for the island-capital. Progress, alas! has come in the last two years, and laid its sacrilegious hand upon the old steam-tram that used to enter Middelburg, with the conductor walking in front of the engine to insure a moderate speed. But there sat opposite us a group of sweetly chattering *meisjes,* arrayed in the blessed peasant dress; and I heard a murmured "Thank Heaven and St. Willibrord!" Presently we stopped under the exquisite tower of the gothic City Hall, so rich and fanciful as almost to rival that in Brussels. The carillon from the abbey pealed out its joyous snatch of "La Fille de Mme. Angot" to welcome us back; we hurried past Den Boer's irresistible bookshop on the market place and good Jacques Frank's windows, blazing with such gold ornaments as enrich the peasant-dress by exquisite filagree, and were presently safe in the ample garden of the Grand Hotel. No vulgar modern *"Maison du premier Ordre"* this, as you might suppose from its title, but a grave, stately patrician house of the seventeenth century, very little altered, and most hospitable. How good it was to sit outside over our coffee, the air misty with the bells that struck the hours, and realize that Veere was only four miles away! It was a true home-coming; and neither of us felt alien there.

THE STEAMBOAT for Rotterdam starts at a most unseasonably early hour, and reaches Veere in thirty minutes. But one compensation for a hurried breakfast was to see all the housemaids in town busy about the *schoon - makkery,* the "cleaning up" with which every Dutch day begins. "To polish up the handle of the big front door" (if one may recall a long-forgotten tag from "Pinafore") does not half express all that it means. Wonderful brass squirts send water up to the windows at the top of the house; and bare-armed servants from Goes and Kloetinge and a dozen other villages scrub and rub and mop and splash and wipe and dry and dust and straighten in a fashion

to put the best of our housewives to the blush,—meanwhile never spattering the immaculate starched whiteness of their caps, nor failing to smile cheerfully at the Uitlander who stops in admiration. "Spotless Town" has ceased to appear among our advertisements! Indeed, I forget what soap or patent cleanser it exploited. But at 8 of an August morning, all Middelburg deserves the title.

We had scarcely taken our places aft on the little steamer when a charming Dutch family appeared by our side: Mynheer with a crested signet, Mevrouw altogether in the *mode de Paris*, two handsome sons of 17 and 15 and an adorable 13-year-old daughter, shyly unconscious of her neighbors, at first anyhow. Directly the whistle blew, conversation began, in irreproachable idiomatic English. The gentlement were English, evidently? American instead; how interesting! Since they were bound for Veere, they must be artists? No one else ever went there to stay. We pleaded not guilty, and declared our names and stations, adding that we had been often to Veere and were returning to see our friends, the children there. Followed much animated talk over a pocketful of my photographs (some of which you have seen here), 13-year-old Freule Margot forgetting her shyness in pleased exclamations. We reached the lock—too soon, for the first time! As we rose, a hospitable voice declared: "Ah, you must come and visit us at our country-place near Utrecht. Promise! It's well worth seeing, and we will take you everywhere. When can you come, next week?"

"But you don't know us at all," I expostulated; "surely, you don't mean the invitation seriously?"

"Yes, we do; promise that you will come, honest Injun!"

The cabalistic phrase was potent; we promised, made a hasty farewell to our new friends whose names we had scarcely time to learn, and leaped ashore. (At this point I ought to write, "To be continued in our next"; for that invitation opened magic doors into unknown regions, of which I hope to tell you much another time.)

How familiar it all looked! There was Zandyk, a tiny village stretching along the *Veersche Weg* with its story-and-a-half cottages from "La Maison de Haute Montaigne" at one end almost to the old earthworks of Warwick's fortifications; Zandyk, home of Willemina and Janna, of Betje, Digna, and Koos, of Gillis and Pieter, Willem and Bram and Leon. In front towered the huge church, mighty in its desolation, the exquisite little fountain for rain-water nestling in its shadow; and over by the harbor rose the slender arabesque of the City Hall, a veritable minaret, cloud-kissed and poignantly beautiful. Breathless, we hurried across the fields, as if the vision might fade like a mirage before we could reach it. It was almost too good to be true. But no; the brown sails of the Arnemuiden fishing-boats filled the haven as of old; the stately gendarme in blue uniform saluted us with friendly recognition beaming in his eye, even as his beautiful daughter knew us, too, and called a cheery greeting from the *Stadfontein* as we passed; the chimes tinkled "Ein feste Burg ist Unser Gott" with the same unintended ritards that I watched for years ago; and when presently we sat in the great round room of the Toren overlooking the salt water, and ate and drank what brisk and kindly Martina set before us, each looked at the other with joy unspeakable, and said, "We're here again!"

PRESBYTER IGNOTUS.

WILLEMINA AND MARTINA WITH THE AMERICAN DOMINE.

God! Thou art Love! I build my faith on that.—*Browning.*

TROUBLES OF ARMENIANS

Need is Felt for a Strong Catholicos

ANGLO-EASTERN AMENITIES AT KHARTOUM

Icon of St. George Presented to King George V.

OTHER NOTES OF THE ORIENTAL COMMUNIONS

JERUSALEM, October 15.

SINCE Matteos II. (Matthew), the 127th Catholicos, entered into rest in December, 1910, the Armenian Church has been involved in difficulties. To find a worthy successor to this "Iron Patriarch" is no easy matter. True, there are Archbishops and Bishops, but the nation is anxiously looking for another suitable occupant of the throne at Etchmiadzin. Armenian newspapers are recommending candidates, but nobody knows who will be appointed. Many leading Armenians do not urge the speedy selection of a Catholicos as of primary importance. They fear that the next head of their Church will find himself unable to bear so heavy a burden. At present the situation is surrounded with complications. The land troubles with the Kurds in Armenia still continue. They still take by force Armenian fields, attacking, and often killing their owners.

One of the earliest results of the new Turkish Constituion was that many Armenians returned from the United States of America, expecting to live a peaceable life in the land of their forefathers. Finding that the present condition of affairs is actually worse than under the old regime of Abdul Hamid II., they are going back again to America, taking many others also. Almost every week Armenian newspapers report how Armenian women and girls are being kidnapped and forced to become Moslems, and Armenian soldiers in the Turkish army are being badly treated, as might be expected.

The few Armenian deputies in the Parliament at Constantinople have done their best, and the Grand Vizier and Minister of the Interior are ready enough to make promises for the pnishment of wrong-doers; but no decisive action is taken, and the accused occasionally obtain government appointments. All this wretched misgovernment has naturally had a bad effect upon the Armenian population, and they consequently consider it best to try to settle their disastrous political grievances before the election of a Catholicos takes place.

Many Armenians have turned their eyes toward the Czar, and feel inclined to join the Russian Church, simply for the sake of protection, but this is not practicable, for the Russian Armenians do not enjoy a happy time. Others have advocated union with the Anglican Church, provided that the government of Great Britain will protect their interests; which, of course, is not to be considered seriously.

Notwithstanding these political hindrances, the election of a fresh Catholicos is important. Etchmiadzin is the center of the Armenian Church. The eyes of all loyal Armenian Churchmen in Turkey, Russia, Persia, and the United States of America, are fixed on the famous, ancient, fortified monastery of that city (about 35 miles to the north of Mount Ararat), in order to find another saintly successor to Meguerditch I., who entered into rest on November 12, 1907, and one who loves his Church and people, and is an able leader.

Many reforms are urgent. The lengthy Church services

need shortening. The last Catholicos, Matteos II., endeavored to hold a council to discuss some matters in connection with Church reformation, etc., but having become a Russian citizen at the time of his promotion, and the strong political influence of Russia, together with his short reign (from September 26, 1909, to December 1910), this "Iron Patriarch" was unable to accomplish what was really necessary.

The Vardabets at Etchmiadzin are anxious to secure an efficient director of their theological college, and they would like Ormanian, an ex-Patriarch of Constantinople, or Bishop Garabed, of Tabriz, Persia, to be the next Catholicos. The Armenians in Russia would prefer one of their own Vardabets or Bishops, partly because the last two Catholici belonged originally to Turkey. But even this would not satisfy all requirements, for there are vacancies in the Armenian Patriarchates of Constantinople and Jerusalem. Both of these posts are important. The first represents Turkish Armenians in all political dealings with the Porte, and St. James' Convent at Jerusalem possesses valuable properties. These have been procured mainly through Armenian contributions from all parts of the world, during past conturies. Unhappily other religious communities have frequently had their attention drawn to these properties in order to possess them. It is strongly felt therefore that both Constantinople and the Holy City need efficient and zealous chief pastors.

Bishop of London Made Canon

The Bishop of London has accepted one of the six Episcopal Canons' Stalls (Sion) in St. George's Collegiate Church, Jerusalem, vacated by the deeply lamented decease of the late Bishop of Salisbury, and has succeeded him as Chairman of the Jerusalem and the East Mission. He is also a trustee of the Jerusalem Bishopric. His Lordship will consecrate (D. V.) the new Cathedral at Khartoum next January on behalf of the Bishop in Jerusalem. The foundation stone was laid by the Princess Henry of Battenburg on February 7th, 1904. Lord Kitchener is expected to be present at the consecration. It is also stated that his Beatitude, Kyrillus V., the aged Coptic Patriarch of Egypt, who claims to be the 112th successor of St. Mark the Evangelist, hopes to attend and to express his gratitude to the Sudan Government for the assistance it rendered to the Egyptian Church at Khartoum by its grant of land on which the Coptic church, dedicated to St. Mark and St. Mary the Virgin, has been built. The Anglican Suffragan Bishop (Dr. Gwynne), and his staff of clergy, are on very friendly terms with Sarabamoon and the young Copts of his congregation.

Pesents Icon to King George V.

The Orthodox Greek Ecumenical Patriarch (Joachim III.) has lately presented, through the Very Rev. Archimandrite Pagonis, a beautiful copy of a very old icon of St. George to King George V. The original icon was discovered in an ancient Byzantine church at Salonica by the Patriarch when he was Bishop there some thirty years ago.

The Rev. Christopher Knetis, B. Litt (Oxon.), author of the able article in the *Journal of Theological Studies* (April and July 1910), on "Ordination in the Eastern Orthodox Church," who, during his residence at the University of Oxford, afforded much help to the Anglican and Eastern Orthodox Churches Union, has been appointed Orthodox Greek Bishop of Pera, Constantinople. The Holy Synod of the Church of Greece has appointed the Rev. Theophanes Androutzopoulos, D.D., as priest of the Greek Orthodox church at Melbourne, Australia.

Much sympathy is felt for Theophanes, the Orthodox Greek Metropolitan of Nazareth, Galilee, who, when lately bathing off Acre, felt a nail wound in one of his feet. In the course of time mortification set in, so that one leg has been amputated.

WEAVING IN SHADOW.

IN ONE OF THE famous lace shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns, These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one spinner in the room, and he sits where the narrow stream of light falls upon the threads he is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark and only his pattern is in the light."—*Sel.*

CHEERFULNESS is the very flower of health.—*Schopenhauer.*

GREAT SOCIETY OF MEN IN ENGLAND

C. E. M. S. Holds Its Annual Conference

SOCIETY OF THE SACRED MISSION WOULD RAISE QUALITY RATHER THAN INCREASE QUANTITY OF THE CLERGY

Exchange of Courtesies Between Patriarch of Jerusalem and King George

The Living Church News Bureau
London, October 31, 1911

THE annual Conference of the Church of England Men's Society was held at the Church House, Westminster, on Wednesday and Thursday of last week, the Archbishop of York presiding. The attendance of delegates, nearly 1,500, was far in excess of that in previous years. The report shows that 787 branches have been opened in various parts of the country and beyond seas during the last twelve months, while 26 branches have been closed. Although it again appears that the council still adhere as a rule, to their original policy—to many Churchmen a wholly mistaken one—of not committing the society to corporate action on any matters not within the narrow scope of the pledges which the members agreed to on joining, yet they seem disposed to coöperate more or less with the independent action of the branches. In certain instances they have felt, the report says, that so many branches have taken the initiative in expressing their opinion, and that the feeling amongst their members was so unanimous and so strong upon a particular matter that it became the duty of the executive body to receive and record the opinions of the branches, and officially to present them in the proper quarter. This was the course adopted last year in regard to divorce, and petitions signed by and on behalf of nearly 30,000 members were presented to the Royal commission by the General secretaries. The council proposes to take similar action this year in regard to the suppression of the practice of arranging foot-ball and other sports' meetings on Good Friday. Negotiations with the Foot-ball Association on this subject have shown that greater weight will attach to the representations of a deputation backed up by hundreds of resolutions than to isolated protests sent up by individual branches.

Conference of the Men's Society

The chairman's opening speech was deferred until Thursday morning, and after the transaction of some formal business, the conference proceeded to an important discussion on remedies for weak points in the working of the C. S. M. S. CANON SIMPSON (St. Paul's), in a speech described as punctuated by many cheers and great laughter, urged the necessity of keeping up a high standard of quality of membership. They did not want any branch of the C. E. M. S. to be one of honorary members, and there was a need of regularly purging the roll of all who failed to keep up the obligations of the society, even though its membership decreased. To the clergy he would say that this society was not necessarily a part of every well organized parish. "Deliver us from such a conception of the well organized parish," said the Canon. The driving force of establishing branches must come rather from the men themselves. Let all members realize that they were evangelists, and were not members to be evangelized, for they wanted members who worked. CAPTAIN BELL maintained that the rule of the society was too small to be of much strength. The holy Catholic Church said that her members must be present every Sunday at the great service of Sacrifice—the most splendid service of the Church—and he believed that their weakness was found in so many members neglecting to observe this great rule. Another speaker thought that a weakness was the lack of devotion to Our Blessed Lord in the Most Holy Sacrament of His Love, and he hoped to see the day when in every Cathedral a C. E. M. S. chapel should be dedicated, where, like the Guild chapels of old, the members could resort for prayer and spiritual refreshment. The REV. C. HORSFORD (of the Seaman's Society) expressed the view that the society had enrolled men in the hope that it would confer a great spiritual benefit, but the result had been the reverse, and there had constantly been a great moral weakness in the society. They were fast losing discipline in the country. They must have discipline, and they must "use the pruning-knife without fear or favor of the dead twigs." The REV. A. J. WALDSON disagreed with Canon Simpson about the organized parish, and he would not have them too hasty in getting rid of the weaker members. The ARCHBISHOP at the conclusion of the discussion, said they must not let the society run on into being a mere crowd of members who made great promises and did not fulfill them. They should set themselves right and be careful in the future that the men they brought in were men who really understood that the society stood for spiritual reality and honesty.

A reception was held on Wednesday night at the Guild hall in connection with the conference. The guests, who numbered

about 1,500, were received by the Archbishop of York and the Bishop of London. The Lord Mayor (Sir F. Vezey Strong), who was accompanied by one of the city sheriffs, attended in state. The Bishop of London, in the course of his remarks said that he welcomed this Men's Society as one of the great assets of the Church. The Lord Mayor, in giving welcome on behalf of the Corporation of the city, referred to the great evil of non-Church-going, and said they needed to show that out of their strenuous lives some proportion must be devoted to the consideration of things serious.

There were nearly 1,200 communicants at the corporate Eucharist of the C. E. M. S. at St. Paul's on Thursday morning, and to facilitate the administration of the Blessed Sacrament to such numbers, two temporary altars were erected, properly vested and furnished, in the north and south transepts. The Archbishop celebrated at the High Altar, and after the consecration two solemn processions brought the Blessed Sacrament down the choir to the two side altars, so that men were receiving at three altars simultaneously: a sight, it is truly said, probably unprecedented in the present St. Paul's , and perhaps, I opine, unprecedented in some respects even in Old St. Paul's.

The annual Albert Hall meeting held in connection with the conference was attended by 10,000 men. The Archbishop of Canterbury, who was prevented from being present by a slight attack of influenza, sent a message to all the members of the society. At the opening of the proceedings great enthusiasm was aroused by the reading of a telegram from the C. E. M. S. in Wales asking for the support of the meeting "in resisting and defeating the attack upon the Mother Church in Wales, now in danger of being crippled, and despoiled." The Archbishop of York, who presided, asked the question, "Where is the evidence that the Church in Wales is not fulfilling most loyally and with a spirit of the greatest selfsacrifice the trust for which her endowments stand?" (Cheers.) In the democratic history of our country we were at the parting of the ways. The multitude who by their votes controlled the destinies of this great nation would now have to decide whether they would work for a material ideal only, or realize that that could never gain nor keep their better national condition unless they were animated by spiritual motives and spiritual power. (Cheers.) Was this, then, the time to take from a body of men, who could not be described as wealthy, a large treasury of resources intended for the spiritual welfare of the people of Wales and divert it to purposes which at the best, were meant to serve a national standard which needed to be spiritually transformed and transcended? (Cheers.) The audience rose to their feet and cheered for some minutes with immense fervor when the Archbishop asked them to express their determination to stand by the Welsh Bishops in their trouble. The Bishop of London appealed for the aid of the society in the movement for prohibiting by legislation the White Slave Traffic and the sale of filthy postcards and other pictures. There was a concluding service for the C. E. M. S. at Westminster Abbey.

Society of the Sacred Mission

The annual meetings of the Society of the Sacred Mission, Kelham, Newark-on-Trent, were held at the Church House in London yesterday week, in support of the unique and very valuable work of training men for the priesthood. The chair was taken in the afternoon by the Bishop of Exeter, who said he had long known of the work of the society, and had had many opportunities of converse with Father Kelly, to whom the work owed its inception and origin. No one who had had that privilege could fail to perceive that he was an extraordinary man of broad plans and large ideas, and a thoughtful student of human nature. He had grasped many years ago the great need of the Church for a large increase in the number of candidates for holy orders.

The present director of the S. S. M. and warden of the college (Father Jenks), in his notable address, spoke eminently *ad rem* when he said frankly that it was their growing conviction that the stamp of candidate recommended to them for admission to the college was not so good as it should be. They had a large number of applicants, about 400 a year, but a large percentage were not worth looking at; they were merely amiable, well disposed youths of no ability or power. He ventured to assert that this was larger than a Kelham question—it was a question of Church life. It needed to be said again and again that if they wanted more clergy, the greater need was for better clergy. He viewed this plethora of inferior material with great anxiety, because it was an evidence of a false ideal of the priesthood which existed up and down England. They did not want to multiply men who could run guilds and clubs; they wanted to multiply men who would be acknowledged in their own neighborhood as men who would have done well whatever form of life they adopted. He wondered what the parishes were doing in putting the claims of the sacred ministry of the Church sufficiently clearly and sufficiently highly before their young men and boys. Why were other spheres of life attracting men of marked ability and special force of character sooner than the divine service of the Christian ministry? Why were they leaving this to the weaker brethren? The deeper answer involved, he believed, a review of our whole presentation of Christian life and duty throughout England, and such a change and revolution as would present "a United Church of living force in vital conflict with the evils and problems of England in the twentieth century."

Sends Greetings to the King

The Archimandrite of the Greek Church in London (the Most Rev. Constantine Pagonis) has attended at Buckingham Palace and presented to the King an address from the Patriarch of Jerusalem and the Orthodox Eastern Church in the City of Jerusalem, together with a copy of the Holy Gospels. His Majesty made the following reply:

"I thank you from my heart for the words of your address. It is a comforting thought, and one which touches me deeply, that over the Holy Sepulchre in Jerusalem the prayers of the Orthodox Eastern Church were offered up for me and my People on my Coronation Day. And now I receive with feelings of especial thankfulness—as a gift from his Holiness the Patriarch and the Holy Synod—the Gospel of Christ; that cherished possession, the common inheritance of all Christians: and in this instance rendered still more precious by the exquisite and artistic form in which the Sacred Book has been produced at the hands of dwellers in the Holy Land.

"I beg that you will express to his Holiness and the Holy Synod my heartfelt gratitude for the message which you have conveyed to me on their behalf, as well as for their beautiful gift. This will be preserved by me and my successors not only as a proof of friendship and good will, but of the sympathy and tolerance of the Eastern Church.

"The Queen and I thank you personally for your prayers for the welfare and happiness of ourselves and our family, and for the continued prosperity of the British Nation."

J. G. HALL.

COMING ANNIVERSARIES OF NEW YORK PARISHES

St. George's, Calvary, and Holy Apostles Soon to Celebrate

PROBLEMS AND OPPORTUNITIES AT ST. GEORGE'S CHURCH

Branch Office of The Living Church
416 Lafayette St.
New York, November 14, 1911

SEVERAL notable parish anniversaries will be celebrated in the city during the coming fortnight.

Historic St. George's, Stuyvesant Square, will observe its 100th birthday on Sunday, November 19th. The programme as printed in THE LIVING CHURCH remains unchanged. On the following Sunday, November 26th, both Calvary Church and the Church of the Holy Apostles will celebrate their seventy-fifth anniversaries.

The Year Book of St. George's Church, Stuyvesant Square, was issued a day or two ago. The rector, the Rev. Dr. Hugh Birckhead, has much interesting matter in his preface. "The problem which lies before us," he says, "is the great American problem—'*E pluribus unum*'—how to bind together into one great sympathetic unity the various, vastly differing ingredients of our American life." Such especially is the problem at St. George's, where at present but one-fourth of the members of this parish live near their church. "There is no vacuum in New York; when one family moves out, another family moves in; and, if anything, there are more people in need of what we have to offer in our church to-day than ever before. They are not Episcopalian, many of them are not Protestants, some of them are not Christians, and it is going to take a very strong emphasis on God as the Father of all to carry out what seems to me the obvious task of brotherhood which lies before this place. There are many members of this parish who do not wish to see this duty, who resent the thought of the intrusion of any alien element into our privileges; and, if any such propaganda is started, there will be loss in the number of the membership of St. George's. One thing we must insist upon is reality. Only the real is worthy of consideration and prayer."

Musical Services at St. Paul's

Old St. Paul's Chapel (Trinity parish), (Rev. W. Montague Geer, vicar), has issued the programme for the forthcoming series of mid-day musical services for the season of 1911-12. These services are increasing in popularity and are always well attended. The chapel, situated at Broadway and Fulton street, is in the heart of the down-town business district. Thousands of busy men and women spend a pleasant and refreshing half hour in attending these services. The coming season opens with a Thanksgiving Eve service. Some notable features of the programme include Henry J. Edwards' cantata, "Praise to the Holiest," which is practically new in this country, to be given on February 13th, with Mark Andrews of Mont-

(*Continued on page* 92.)

New York Diocesan Convention.

TWO matters of general interest that were the subject of resolutions passed by the convention of the diocese of New York last week, were the endorsement of the pending arbitration treaties now before the Senate, and certain resolutions in regard to the liquor traffic. Neither of these was passed unanimously, but in their final form both appeared to represent a very large sentiment within the convention. A third matter of more local interest, but yet of large importance, was the entire revision of the canons relating to diocesan missions, in accordance with the recommendations of the Bishop, which were embodied in his address printed in these columns last week, including the reduction of the number of Archdeacons from five to three, and an arrangement whereby the Archdeacons shall no longer be chosen from among rectors of parishes, but shall devote their whole time to missionary work and receive salaries from the Cathedral, with which they are to be closely associated.

The resolutions in regard to the arbitration treaties, which were introduced by the Rev. Dr. Manning, were passed in the following form:

"WHEREAS, There are now before the Senate of the United States awaiting ratification certain treaties of arbitration negotiated between the State Department of this country and the governments of Great Britain and France; and,

"WHEREAS, These treaties give clearer expression to the principle of arbitration as the true method of settling international disputes than any other which have been concluded between the leading European nations; and,

"WHEREAS, Every measure for the promotion of peace with righteousness is of vital concern to the Christian Church,

"*Resolved*, First, That the Convention of the Protestant Episcopal Church in the Diocese of New York records its hearty approval of the action of the President of the United States in the negotiation of these treaties and expresses the hope that they may speedily be ratified by the Senate.

"Second, That a copy of these resolutions be transmitted to the President of the United States and to the Senators from the State of New York.

"Third, That the Convention suggests that on the Sunday next before Advent, November 26th, special prayers be offered and reference made to this subject in the churches of the Diocese."

The Rev. James V. Chalmers, vicar of Holy Trinity chapel, introduced the liquor resolution which, when finally adopted, read as follows:

"*Resolved*, That this Convention denounces the evils of the liquor traffic and is in sympathy with every movement for the restraining and abolishing of the evil; and be it further

"*Resolved*, That this be referred to the diocesan Social Service Commission to report ways and means effectually to fight against said evils."

The 128th annual convention of the diocese of New York met on Wednesday and Thursday, November 8th and 9th. For the first time the opening service of the convention was held in the Cathedral of St. John the Divine. A very large majority of the clerical and lay members of the convention were present when the celebration of the Holy Communion was begun at 10 o'clock. Bishop Greer was the celebrant; he was assisted by Bishop Burch, the Ven. George F. Nelson, D.D., and Dean Grosvenor. Before the offertory, Archdeacon Nelson, as registrar of the diocese, read the names of clergymen and laymen in official positions deceased during the convention year, the whole congregation standing. The full choir of the Cathedral was present and sang the choral portions of the service under the direction of Miles Farrow, organist and choirmaster.

Opening of the Convention

Immediately after the service the clerical members and lay delegates assembled in Synod Hall for the business session.

Bishop Greer presided at the organization of the convention. The Rev. Robert B. Kimber was elected secretary and the Rev. Messrs. H. Richard Hulse, Charles K. Gilbert, and Frank R. Jones were appointed assistant secretaries. Other elections were:

Standing Committee: Rev. Messrs. F. M. Clendenin, D.D., Alexander G. Cummins, William M. Grosvenor, D.D., William T. Manning, D.D.; Messrs. George Macculloch Miller, Ambrose Spencer Murray, Charles H. Russell, George Zabriskie.

Treasurer of the Diocese, Mr. Richard M. Pott.

Representatives to the Missionary Council (Second Department): Rev. Messrs. E. F. Chauncey, F. F. German, George A. Strong, F. B. Van Kleeck, D.D.; Messrs. Adrian A. Buck, W. J. Schieffelin, J. Howard Wainwright, John W. Wood.

Deputies to the Federate Council of the Five New York Dioceses: Rev. Messrs. Charles F. Canedy, D.D., Robert V. K. Harris, A. H. Judge, Henry Mottet, D.D., G. Ashton Oldham, John P. Peters, D.D., William J. Seabury, D.D., William R. Thomas, D.D.; Messrs. Harry C. Barker, Elihu Chauncey, W. Bayard Cutting, Irving Grinnell, Douglas Merritt, Henry Lewis Morris, Charles F. Roe, Andrew C. Zabriskie.

Social Service Commission (number of members reduced to eight): Rev. Messrs. Alexander G. Cummins, Litt.D., George William Douglas, D.D., John P. Peters, D.D., Robert P. Kreitler; Messrs. R. Fulton Cutting, John M. Glenn, Arthur A. Michell, the Hon. John K. Sague.

Trustees of the General Theological Seminary: Rev. Messrs. Leighton Parks, D.D., W. C. Rodgers, D.D., Milo H. Gates, D.D., Robert B. Kimber, Herbert Shipman; Messrs. William Bayard Cutting, John A. Beall, Charles F. Hoffman, James J. Goodwin, Hermann H. Cammann.

Some changes in the personnel of committees, etc., may be accounted for in the following action taken by the last convention:

"No clergyman or layman shall be eligible for membership in more than one of the five following boards or committees at the same time, namely: 1. The Standing Committee; 2. the deputies to the Federation Council; 3. the deputies to the Missionary Council; 4. the elected members of the Board of Diocesan Missions; 5. the Trustees of the General Theological Seminary for the Diocese of New York."

The Bishop read his annual address on Wednesday afternoon. As will be seen by referring to the last issue of THE LIVING CHURCH, the general theme was Church Extension within the diocese of New York, as part of the World Vision. Accompanying this charge a detailed account of visitations and official acts done by Bishop Greer and Bishop Burch was distributed through the house. It reported 324 sermons and addresses; 4,871 persons confirmed; 15 candidates for priests' orders; other candidates for holy orders, 24; postulants, 31; ordinations to the diaconate, 19; ordinations to the priesthood, 17; clergymen of other dioceses licensed, 40; lay readers commissioned, 97.

The Bishop's Annual Address

St. Paul's Church in New Rochelle was admitted into union with the convention. The resolution concerning the liquor traffic and those concerning the arbitration treaties, printed above, gave place to considerable discussion and some opposition was shown to both.

New Parish Admitted into Union

The committee on Despatch of Business, appointed last year to revise the Rules of Order, made an elaborate report. The recommendations were adopted. Provision is made that clergy and delegates shall file in writing, with the secretary of the convention, notice of such business as they may desire to introduce at the session. From these notices the secretary shall prepare a calendar of business. There is to be a standing committee on miscellaneous business, consisting of four clergymen and four laymen. All new business (except that contained in committee reports) is to be referred without debate by the President to an appropriate committee. Action shall be only upon report of such committee unless by unanimous consent. In taking a vote by orders, provision is made that the individual votes in a delegation may (upon request) be recorded. The Revision Committee also recommended that four inspectors of election (not members of the convention) be appointed two weeks before the meeting of convention. They shall subscribe to the usual oath required of inspectors of elections of corporations and other similar bodies before a notary public. They shall serve during the pleasure of the convention and shall be compensated for their services. In advocating this new system the chairman of the committee quoted an opinion as to the constitutional wrong done to members of convention by depriving them of participation in all the proceedings, while serving as inspectors of elections.

If comparisons be allowed, the most important item of business was the prolonged discussion and final adoption (after some slight modifications of the proposed legislation) of Canon 19, "Of the Diocesan Missionary and Church Extension Society." The salient provisions are: That all Church people in the diocese are considered as members of this society; whose work shall be conducted by the Diocesan Board of Missions and Church Extension Society, which is defined to be the convention of the diocese. The Bishop is president, and the treasurer of the diocese occupies a like position *ex-officio* in the Board of Managers. The former five Archdeaconries are redistricted as follows: The Archdeaconry of New York, comprising boroughs of New York, The Bronx, and Staten Island. The Archdeaconry of Westchester, comprising the Counties of Westchester, Putnam, and Dutchess. The Archdeaconry of Orange, comprising the counties of Rockland, Orange, and Sullivan. The clergy canonically resident within the limits and three laymen of each parish or mission constitute the membership of each Archdeaconry, which shall hold at least two meetings annually. Provision is made that the Board of Managers may appropriate such sums of money as shall provide each unmarried clergyman in charge of a parish or congregation a salary of not less than $1,200 a year; if married, then $1,200 and a residence. The Board of Managers is to be incorporated. The Bishop shall nominate to the three Archdeaconries and, after conference, appoint an Archdeacon for each district. The appointment and removal of all missionaries shall be vested in the Bishop. Each Archdeaconry shall elect two presbyters and two laymen to the Board of Managers, which consists of the Bishop, the Suffragan Bishop, the three Archdeacons, and the treasurer of the diocese, *ex-officio*.

New Diocesan Missionary Canon

This Board is declared to be the Missionary Committee of the diocese.

Reports of Societies

The City Mission Society made a good report of work done. A statement appended to the report of the Church Institute for Seamen in the Port of New York (Rev. Archibald R. Mansfield, superintendent and chaplain) met with loud applause. It was stated that work on the new building for the society at South street and Coenties Slip was begun in September last, and will be completed in about eighteen months. It is to be eighteen stories high, and will be the largest and best equipped building of its kind in any port of the world. Among other things it is to contain a commodious chapel, at a cost of about $15,000. While shipping, mercantile, and other interests have generously contributed to the general building fund, the cost of providing the chapel is to be borne by the parishes of the diocese.

Appropriations

After considerable discussion, the convention decided that it could not allocate funds from its treasury toward extraordinary and special expenses of several committees. A large balance unexpended will relieve the parishes this coming year of contributions toward convention expenses. A special appeal will be made to each parish for contributions toward raising $2,500 for the work of the Social Service Commission in addition to $2,500 privately subscribed for this purpose.

To support the new Archdeacons, who are to be members of the Cathedral staff and are precluded from taking parish cures, the convention directed suitable appropriations from Cathedral funds.

The convention authorized the raising and expending of the sum of $35,000 in the prosecution of Church Extension within the diocese in the new year.

The Bronx Church House, which cost $225,000, was reported to have endowed funds of $246,000. The Bishop described the development of this work in the rapidly growing borough north of the Harlem River, and of the steps taken to safeguard the property. He further announced that the building and endowment would be transferred to an incorporated board of trustees.

The "Bishop's Meeting"

An interested congregation assembled in the Cathedral on Wednesday evening, many clerical and lay delegates to the convention being present. It was the "Bishop's Meeting," and was held in the interests of Church Extension in the diocese. The full Cathedral choir sang Schubert's anthem, "Great is Jehovah," and as an offertory anthem, Beethoven's Hallelujah Chorus; also familiar hymns.

Bishop Greer made the opening address, and said that this meeting was appropriately held in the Cathedral because it was the church of the whole diocese, and also because the Cathedral was the center of missionary effort. In speaking of the World Vision it is right that we should remember the diocese as part of the field. In thinking of the diocese as a field of work, the peculiar problems and conditions of the rural districts must be considered as well as those of the metropolis. Work should be done not to-morrow but to-day, and to-day for the sake of to-morrow and all the future. This is the most polyglot and heterogeneous city on the face of the earth. There is a serious conflict going on between Christian and anti-Christian forces. The lines are being drawn; the forces are meeting. Not for one moment may we doubt the ultimate issue. But *now* is the time for the searchings of heart before God, that Churchmen may earnestly and generously serve and give in this diocese toward extending the Kingdom of the risen and the living Jesus Christ.

The Rev. Karl Reiland spoke on the problems of the Church in suburban communities in dealing with the thousands leaving the city parishes after removing to the country. He reminded the congregation that the apostles began the evangelization of the world; beginning at Jerusalem they were to go to Judæa, then to Samaria, and then through all the world. In planning to convert the heathen it would be well to begin with the heathen in the cities at home, so that the observing Oriental visiting here might be confronted with the best Christian civilization.

The Rev. E. C. Chorley spoke of the burden of isolation that the missionaries must bear in the rural communities. The speaker reviewed rapidly the history of diocesan missions, beginning about a century ago with the consecration of Bishop Hobart. To inspire encouragement the diocese would do a great work in providing Archdeacons who could give their whole time to visitations among Churchmen in remote towns and villages.

The Rev. Dr. Leighton Parks, the last speaker, skilfully summarized the addresses of the previous speakers. He spoke appealingly for the poor and homeless, for the thousands of the unchurched Roman Catholics, and the yet greater number of the rising generation of Jews who had lost the restraining influences of the synagogues. To all these he would have preached the gospel of hope.

The meeting was closed with the benediction and hymns 196, "Our father's God, to Thee!" and 493, "O 'Twas a Joyful Sound to Hear."

THE GRAND ESSENTIALS of happiness are, something to do, something to love, and something to hope for.—*Chalmers.*

"DOWN AND OUT" MEN HELPED IN PHILADELPHIA

Work of Old St. Paul's Club

LAST WEEK'S ACTIVITIES IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, November 14, 1911

THE annual report of the Old St. Paul's Club, prepared by the secretary, Mr. Eugene Clark, shows what has been accomplished in its first year of work. The club was founded by the Rev. H. Cresson McHenry, who is its president, for the benefit of men who are rescued from lives of dissipation and disgrace, the so-called "down-and-out men" of the city. During the year, 188 of these men have been enrolled as members, every one of whom has pledged himself to abstain from the use of intoxicating liquor. More than one hundred of these are known to be still keeping that pledge and leading industrious and useful lives. The present active membership is sixty-seven, and for every one of these employment has been found. Letters from members have been received from as far east as London and as far west as Seattle, during the year. The club is self-supporting except that the club house is provided by the City Mission; and it has given 1,019 meals to hungry men and 878 nights' lodging to shelterless ones since it was founded.

"All-Day" Meeting of W. A.

The "All-day" meeting of the Woman's Auxiliary at the Church of the Holy Trinity on Friday, November 10th, was largely attended. Bishop Rhinelander celebrated the Holy Communion, assisted by Bishop Garland and the Rev. Floyd W. Tomkins, D.D., the Bishop of the diocese also being present. The Rev. W. A. R. Goodwin spoke of work among negroes, Bishop Johnson of the Indians, Bishop Griswold of the domestic, and Bishop-elect H. St. George Tucker of the foreign field. Bishop Griswold also preached at St. James' church on the 12th, and Mr. Tucker at the Church of the Incarnation and the Church of the Covenant on the same day.

The annual service of the Junior Auxiliary, held on Saturday, the 11th, at St. Matthias' church (the Rev. C. Rowland Hill, rector), followed the order of former years. Delegations from a large number of Junior branches were present, and an exhibition of work was given. The Rev. J. M. Harrison, O.H.C., addressed the children.

Sudden Death of Dr. A. C. Lambdin

The sudden death of Dr. Alfred Cochran Lambdin, editor of the Philadelphia *Public Ledger*, last week, removed from the diocese a Churchman of distinction. Dr. Lambdin was a journalist of high rank, known for his attainments as a critic of music and art and for his intimate acquaintance with the history of Philadelphia, especially on the side of its intellectual and literary achievement. His editorial writing was penetrated by searching ethical purpose, and was marked by unusual refinement and precision of style. Dr. Lambdin was a communicant, and at one time a vestryman of St. Clement's parish, and his funeral was held from the parish church on November 9th. He was buried in the churchyard of St. Luke's, Germantown.

New Rectory and Parish House

At the Church of the Holy Comforter, West Philadelphia (the Rev. Edward J. McHenry, rector), the plans for the new rectory and parish house are so far along that the contracts for construction are ready to be signed. The price is to be about $18,000, and the intention is to go on to the erection of a suitable church, as soon as the funds are assured. The architect is Clarence Wilson Brazer of New York City. The need of an adequate group of buildings for this important work is very great. The parish is in a growing part of the residence section of West Philadelphia and is alive with useful activities. The Sunday school and all the organizations are growing, and the present cramped and unattractive building cannot long house the congregation.

Personals and Other Notes

A very serious disaster was narrowly escaped on Sunday evening by Mr. Edward H. Bonsall, Jr., son of the president of the Brotherhood of St. Andrew, who is a candidate for Holy Orders in this diocese, and a student in the Philadelphia Divinity School. He was about to take a trolley car near Mr. Bonsall's suburban home at Glenolden, when he was struck by an automobile and severely cut and bruised. He was taken to a hospital and was for several days in a serious condition from the shock and loss of blood; but fortunately there were no bones broken nor other permanent injuries, and he is now recovering rapidly.—At the Chapel of St. Simon the Cyrenian, of the parish of the Holy Apostles, the last Sunday in October was observed as a "Rally Day" for the building fund. Special sermons were preached by the Rev. G. Alexander McGuire of New York and the Rev. Wilson R. Stearly, and the offerings amounted to $233.04, bringing the amount raised by the congregation to $650 of the $5,000 which they hope to raise.—The Pennsylvania Commandery of the Military Order of the Spanish-American War held its annual service on Sunday, November 5th, at St. John's, Lower Merion, the rector of which, the Rev. Henry A. F. Hoyt, D.D., is chaplain of the Order.

[*Continued on Page* 89.]

LAST WEEK'S ACTIVITIES IN CHICAGO

Church Club Dinner, Guild of St. Barnabas for Nurses etc.

BROTHERHOOD FIRST CHAPTER CELEBRATES ITS ONE THOUSANDTH MEETING

Dean Sumner tells the Story of the Vice Commission to the City Clergy

OTHER NEWS OF THE CITY AND SUBURBS

The Living Church News Bureau
Chicago, November 14 1911

DURING the octave of All Saints' there were two large gatherings of the Churchmen of the city and suburbs, on Tuesday evening, November 7th. One was the annual dinner of the Church Club of the diocese, and the other was the One Thousandth meeting of the Brotherhood Chapter No. I., of St. James' Church. A third series of meetings of importance, if not so large numerically, were those which signalized the twenty-fifth anniversary of St. Barnabas' Guild for Nurses.

There were about 175 who attended the Church Club dinner, which took place in the crystal room of the new Hotel Sherman, at Clark and Randolph streets. Bishop Anderson presided for the opening of the programme, and then went to St. James' parish house to attend the Brotherhood meeting. The speakers of the evening at the Club dinner were the Bishop of Pittsburgh and the Missionary Bishop of Kearney. Bishop Whitehead's theme treated of the question whether the work of the Church is big enough to enlist the time and attention of the business man of to-day. By convincing data and argument he showed clearly that it is amply big enough for anyone's attention. He mentioned not only the increasing scope of the work at home, but referred to the vast missionary enterprises in China and Africa. He criticised a recent article by Dr. Thomas E. Green, in one of the magazines, correcting some of its most erroneous statements about the cost of the missionary enterprise, observing that this great work is carried on with such strict economy, and with such self-sacrificing effort, by those in charge, that the average expense of "getting a dollar to the missionary" is only a little over 6 per cent. A good many of the Bishop's hearers wonder, in a perfectly courteous way, why such a man, a priest of the Church, as Dr. Green, should permit himself to make such seriously incorrect statements in a secular monthly, or anywhere else, about so noble and so well-known an enterprise as that of Christian Missions. Such recklessness is sure to be rebuked, and to react upon the person who is responsible for the unnecessary and harmful error.

Church Club Dinner

Bishop Beecher gave a strong address, it being his first before the Churchmen of Chicago, and he impressed upon his hearers the necessity of helping the missionaries at the front, so that they would be supported in their arduous work, and especially so that the Missionary Bishops would not be obliged to leave their work and to go around the country raising money. At the business meeting, the following officers were elected for the new fiscal year: Mr. Charles W. Folds of St. James', Chicago, president; Mr. Courtenay Barber of the Church of the Redeemer, Chicago, vice-president; Mr. Jay H. Emerson of St. Alban's, Chicago, reëlected secretary; and Mr. Joseph H. Rushton of St. Luke's, Evanston, reëlected treasurer. Twenty-five directors were also elected. The membership of this diocesan Church Club is now about 300, and the interest in its dinners and in its general activity is increasing. Mr. W. S. Powers, the retiring president, has brought the club to a high pitch of usefulness in every way.

The one thousandth meeting of St. James' chapter, No. 1, of the Brotherhood of St. Andrew, drew to St. James' parish house an unusually large number of men, mainly from the parish, though there were representatives from nearly every local chapter in the city and suburbs. The speakers of the evening were the Bishop and Dr. James S. Stone, the rector. The programme also included the minutes of the first meeting of the chapter, read by Mr. Harry D. Donaldson of Winnetka, who was the first secretary of the chapter; and an historical sketch of the chapter, written by the late James L. Houghteling, founder of the chapter and of the Order, and read by Mr. James L. Houghteling, Jr., who is now secretary of the chapter. Among the numerous guests of the evening were several of the clergy and many of the leading laymen of the diocese, and the whole occasion was most stimulating and promising, especially in view of the fact that the annual convention of the order is to meet in Chicago next September. Dr. Stone and his twenty-one Brotherhood men, who now constitute St. James' Chapter No. 1, are to be warmly congratulated on the success of this unprecedented meeting.

B. S. A. Chapter 1,000th Meeting

The fall meeting of the Northern Deanery, held at Grace Church, Freeport, last week, began with a conference on Sunday school work, conducted by the Rev. Charles H. Young, president of the diocesan Sunday School Commission. Addresses were given at evensong by the Rev. F. E. Brandt of Aurora, and the Rev. W. E. Glanville, Ph.D., of Sycamore, the theme being "Motive and Motive Power in Religion." The Rev. T. B. Foster of La Grange gave a paper on the second day, entitled, "The Christ of the Gospels and the Epistles."

Meeting of the Northern Deanery

The twenty-fifth annual convention of the Guild of St. Barnabas for Nurses was held at Grace Church, on November 8th and 9th, Bishop Whitehead being present, and a good attendance of delegates, from within and without the city. The convention began with evensong, the sermon being by the Rev. Frank B. Reazor, D.D., of Orange, N. J. After the business session of the following morning, the convention delegates lunched at the College Club rooms in the Fine Arts Building, and were addressed by Dr. Henry B. Favill on "Social Conditions of the Present Day." It was a clear, strong statement of the constant and compelling demand for "Social Service" of some definite and organized character, from everybody, as a paramount duty. Bishop Rhinelander was elected to succeed Bishop Whitehead as the head officer of this well-known guild. There are local branches in most of the leading cities, all over the nation, and there are about 2,000 members and associates enrolled. Thursday afternoon was devoted to an automobile trip to Evanston, with a reception at the residence of Mrs. Robinson on Ridge avenue.

Convention of St. Barnabas' Guild

An unusually large number of the clergy, including the Bishop of the diocese, attended the Round Table on Monday morning, November 6th, when Dean Sumner told the story of "The Chicago Vice Commission." It was a most impressive story, weighty with appalling facts, and yet instinct with hopefulness. Conditions regarding the Social Evil are not as bad in Chicago as in some other American cities, though this is small comfort, and there is good prospect that they will improve from now on. Some 15,000 or more copies of the report of this Commission (a book of 400 pages) have been widely distributed, and similar commissions are to be appointed in several other American cities, large and small. The expenses of the Commission have reached $18,000. Several mayors are now in correspondence with the Commission, seeking for suggestion and methods, and a number of correlated movements in Chicago's own busy life will probably soon be noticed, all bearing more or less directly upon the solution of this awful problem. The supreme item in the whole vividly interesting story of the Chicago Commission, is that the thirty eminent persons who compose it, were unanimous finally in declaring against segregation, and for a determined campaign of suppression, as the only ideal worthy of enlightened citizenship. We believe that never before, in all history, have the vicious conditions of so large a city been laid bare by so thorough, able, and scientific a report as this. It has been hailed on both sides of the Atlantic already as a distinct and most valuable contribution to the discussion of one of the most terrible problems of the day.

Meeting of the Round Table

St. Thomas' Church, situated in the heart of the South Side colony of colored people and ministering to its neighborhood is one of the largest, if not the largest, of the congregations of colored people in the national Church and has grown more rapidly, during the past year, than any large congregation in the diocese, having increased from 682 communicants to 805 by last May. The Rev. J. B. Massiah has been priest-in-charge for five years past, and has his parochial work well organized. The Holy Eucharist is celebrated more frequently on Sundays than in any other Chicago parish except the Cathedral, the Ascension, and the Redeemer. One of the customs is that of publishing in the monthly parish paper the full list of envelope-subscribers, with the exact amount of their contributions, month by month, name by name! The mission raised over $4,000 last year, and gave $60 to general missions.

Activities of St. Thomas' Church

The work at St. Bartholomew's Church, the Rev. Harold W. Schniewind, rector, is growing so rapidly that steps will soon be taken to fit up the entire basement of the church as a series of guild rooms. The newly purchased organ—a fine three-manual instrument of 35 speaking stops and 2194 pipes,—will be ready for use, it is hoped, by Christmas Day. St. Bartholomew's is one of the few Chicago parishes maintaining a daily celebration of the Holy Eucharist. The Rev. Frederick S. Fleming is the curate.

Work at St. Bartholomew's

In compliance with many requests from his parishioners, the Rev. J. H. Edwards, rector of the Church of Our Saviour, is giving during November on Sunday mornings a series of historical sermons, the general theme being "Some Sacred Islands, connected with the beginnings of English and American Church History."

Among these islands are Iona, Lindisfarne, Thanet, and Jamestown. This course was requested by those who heard the similar course given last year on some English Cathedrals and the Great Persons connected with their history.

Sermons on "Sacred Islands"

Bishop Anderson has just taken title to a lot, 100 feet front on East avenue and Adams street, Oak Park, for the new St. Christopher mission which is under the care of the clergy of Grace Church, Oak Park. One thousand dollars has already been promised for the new church, which is soon to be built for this growing mission.

Lot Purchased for New Mission

All of the "Boy Scouts" of Oak Park and vicinity lately met in the parish house of Grace Church, and were addressed by the health officer of Oak Park, on "First Aid to the Injured." Thus far the

"Boy Scouts" movement has not been taken up very widely in the diocese of Chicago, though there are boys' clubs of one kind or another in nearly every parish and in many of the missions.

Bishop Speaks on Church Unity

Among Bishop Anderson's activities of the past week was an address before the Chicago Congregational Ministers' Association on Monday, November 6th, in their rooms on the ninth floor of the Masonic Temple. The Bishop's address was on Church Unity, and gave some valuable data concerning the work of the Commission on Faith and Order, appointed at the Cincinnati General Convention.

The seventy-fourth convocation of the Southern Deanery was held at the Church of the Good Shepherd, Momence, on All Saints' Day and the day following, with a large attendance. Evensong on All Saints' Day began the convocation, the Rev. G. W. Farrar officiating and the Rev. J. D. McLaughlin preaching the sermon. An address was given next day on Sunday School Methods, by the Rev. F. C. Sherman, who also conducted a conference on the same subject. Teacher-training will be inaugurated in the Southern Deanery as one of the results of these valuable discussions. Plans were also considered for opening Church Sunday schools in the towns of the Southern Deanery where the Church is not otherwise at work. The evening addresses were on "The Religious Life of the Parish," the Rev. G. E. Young speaking on "Personal Religion," and the Rev. W. D. McLean on "The Holy Communion." It was an unusually profitable meeting of the Deanery.

Sale of Indian Laces

At Grace Church parish house, Wabash avenue, Chicago, there will be held on Tuesday, November 21st, commencing at 10:30 A. M., a sale of Indian laces for the furtherance of the Sybil Carter Lace Industry Association. The sale will be conducted under the auspices of the Chicago branch of the Woman's Auxiliary. TERTIUS.

"DOWN-AND-OUT" MEN HELPED IN PHILADELPHIA.

[*Continued from Page 87.*]

Many prominent military men were present. The sermon was preached by the Rev. Arthur Rogers, D.D., rector of Holy Trinity Church, West Chester.—St. Elisabeth's Church (the Rev. F. D. Ward, rector), observed the feast of its dedication during the week of November 5th to 12th. The Rev. Charles S. Hutchinson, rector of St. Clement's Church, preached at the evening service of November 5th. Special music was rendered on both Sundays and there were solemn processions both morning and evening.—Bishop Brooke of Oklahoma is a visitor in Philadelphia and has been making addresses in a number of places in behalf of the work of his large and needy jurisdiction.—At the opening meeting of the Boys' Club of St. Matthias' parish for the autumn, the speaker was the Rev. Henry Marriott, Canon Residentiary of the Cathedral, Bermuda.

GENEROUS BUT NOT JUST.

The story of Dr. Grenfell's heroic and self-sacrificing work among the Newfoundland fishermen has stirred the entire English speaking world. American physicians are as proud of him as are his English confréres, since science is international and knows no boundaries. The fact that this noble physician won an American girl as his wife has only increased the sense of pride and proprietorship which all America feels in him. Nor has our enthusiasm limited itself to applause. An American business man, Mr. George B. Cluett of New York, has donated a fine new schooner as an auxiliary to Dr. Grenfell's hospital ship. Two auxiliary yawls have been presented by American college students. Many American dollars have gone to help Dr. Grenfell in his noble work. This is right, and it is to be hoped that means for this purpose may never be lacking. Yet the amazing fact has recently become known in an editorial in *The Journal of the American Medical Association* that while America has been helping generously to provide hospital ships and surgeons for the fishermen of Newfoundland and Labrador, our own American fishermen, from Cape Ann and Gloucester and Marblehead, have been dependent for aid in time of need on the charity of a French hospital ship. It is not gratifying to our sense of pride and independence to know that at the very time we were giving with a lavish hand to our heroic neighbor on the north, our own sailors were forced to accept from a foreign vessel the aid our own country had withheld. Such neglect of our own is due only to ignorance and surely, now that the facts are known, there will be no lack of money and men to supply this shameful lack. If Congress does not make provision for a United States hospital ship for our fishermen, private philanthropy should see to it that we no longer suffer under the charge of being unjust and neglectful of our own, at the same time that we are generous with our neighbors.

THUS IN ALL AGES virtue hath been adored, admired; a singular luster hath proceeded from it; and the more virtuous he is, the more gracious, the more admired. No man was so much followed upon earth as Christ Himself, and as the psalmist saith, he was fairer than the sons of men.—*Robert Burton.*

THIRD DEPARTMENT MISSIONARY COUNCIL.

THE Missionary Council of the Third Department, which comprises the twelve dioceses within the states of Delaware, Pennsylvania, Maryland, Virginia, West Virginia, and the District of Columbia, met in the city of Baltimore, Md., on Wednesday and Thursday, November 8th and 9th. There were ten of the sixteen Bishops of the Department present, those of Bethlehem, Harrisburg, Erie, Maryland, Easton, and Washington, the Coadjutors of West Virginia, Southern Virginia, and Pennsylvania, and the Bishop Suffragan of Pennsylvania.

The opening service was fitly held in St. Paul's church, the mother parish of the city. The Holy Communion was celebrated by Bishop Murray, who also gave a short address of welcome. "There is every reason," he said, "that this council should mark an epoch in the missionary history of the twelve dioceses taking part in it. Never before in the history of the Church has the conscience of its people been quickened with the conviction of their mission in life, as in the past year. Never before have the managers of the affairs of the Church risen so nobly to the exercise of their privilege in the discharge of their duty to summon the whole body to a perfect discharge of its obligations."

Upon the conclusion of divine service, the council was called to order in St. Paul's parish house, the president, the Bishop of Maryland, in the chair. Bishop Garland acted as secretary, assisted by the Rev. J. Thompson Cole of Pennsylvania. The roll call showed that nearly the entire number (48) of clerical and a little more than half of the lay delegates were present.

Bishop Garland, the retiring Department Secretary, stated that four of the dioceses—Pennsylvania, Delaware, Virginia, and West Virginia—had completed their apportionment in full for the past year. There had been an increase of $12,000 in the offerings of the Department toward the apportionment, of $22,000, including the offerings of the women and children, and of $50,000 in the total offerings, including "Specials," making a 40 per cent increase over last year.

ARCHDEACON D. W. COXE of Bethlehem, read a comprehensive and suggestive paper on "Work among Rural Communities in the Third Department." ARCHDEACON J. P. TYLER of Maryland followed on the same subject, emphasizing the conditions and needs in such communities, especially in southern and western Maryland. ARCHDEACON F. W. NEVE of Virginia described the very interesting and successful work being done under his charge in the twenty or more missions among the "mountain people" in the Blue Ridge region of Virginia. BISHOP DARLINGTON spoke on "Work Among Foreign People in the Third Department." He declared that this work presented to the Church one of its greatest and gravest problems. He quoted from the *Outlook* a statement of religious conditions in factory and mining towns, and as chairman of the Committee on Immigration appointed at the last meeting of the council, called on the secretary of that committee, the Rev. Dr. G. C. F. Bratenahl, who read the valuable report prepared by that committee. On motion of Bishop Darlington the council adopted the following:

Resolutions on Immigration

"WHEREAS, There arrive in this country about one million immigrants every year, of whom the greater part remain, and

"WHEREAS, There is at present a large and increasing foreign-born population in our midst, and

"WHEREAS, There is need for more systematic Christian work among the people who are coming to us, and

"WHEREAS, This Church is especially fitted to set forth to these immigrants our ideals of Christian citizenship, and to weld them into one strong race, as our Mother Church of England in past ages welded many diverse peoples into one Anglo-Saxon race, and

"WHEREAS, It is too great to be undertaken by individual diocesan organizations; therefore be it

"*Resolved*, That the Missionary Council of the Third Department recommends to the Board of Missions the establishment of a central Bureau of Immigration, with a secretary, whose duty it shall be to obtain and publish such information on the subject of immigration as is needed by the Church, and to institute and maintain practical Christian work, not only among the immigrants as they arrive, but after they become settled in our country."

BISHOP ISRAEL then gave a clear and concise survey of the work among the seventeen nationalities administered to in the several dioceses of the department, in which work the dioceses of Pennsylvania and West Virginia take the lead. He declared that "if a Bishop is in fact a *Bishop* of *the Church of God*, he has the oversight of *all* within his diocese; and if a priest is in fact a priest of *the Church of God*, his ministry extends to *all* in his cure." It was announced that the Bishop of Bethlehem had secured an Italian priest for work among the miners of that race in that diocese.

The council then adjourned to the Hotel Rennert, where the delegates were delightfully entertained at luncheon as guests of the diocese of Maryland.

On resuming its session, the REV. G. F. BRAGG, JR., D.D., of Maryland read a paper on the "Work Among Colored People in the Third Department," in which he reviewed the work of the Church for the colored people before and since the Civil war, and what the

colored people themselves have accomplished for the Church and emphasized the indifference and neglect of the Church toward this work both in the past and in the present. ARCHDEACON JAMES S. RUSSELL of Southern Virginia told of the very successful educational and institutional work he has done for twenty-three years at St. Paul's School, Lawrenceville, Va., where 3,000 colored persons have already been educated, and which now has nearly 600 students and property worth $210,000. He also described the remarkable progress the negroes have made in Brunswick County, Virginia (where St. Paul's School is situated), and the friendly relations which exist between the white and colored people there. The REV. DR. C. E. GRAMMER of Pennsylvania spoke on "Racial Feeling and Racial Loyalty" among the colored race, and said he believed in recognizing this feeling and sanctifying it.

At the conference which followed on "The New Apportionment and What Can be Done to Raise It," the vice-chairman, Mr. William F. Cochran, a member of the diocese of Maryland on the Board of Missions, presided. Interesting and suggestive addresses were made by the Rev. Arthur P. Gray, educational secretary of the Board of Missions, on "Methods of Missionary Education"; by the Rev. J. De Wolf Perry, D.D., of Pennsylvania on "A Diocesan and Parochial Missionary Committee"; by the Rev. G. C. F. Bratenahl, D.D., of Washington on "The Every Member Canvas and the Weekly Offering"; by the Rev. Hugh L. Burleson, secretary of the Board of Missions (who took the place of the Bishop of West Virginia, detained by illness) on "Coöperation of Members of the General Board of Missions and of Representatives to the Council"; by the Rev. Frederick M. Kirkus of Delaware on "The Diocesan Representative of the Department"; and by the Rev. Percy Foster Hill of Maryland on "The Diocesan Missionary Committee," particularly its organization and methods in the diocese of Maryland.

On Wednesday evening a large and representative audience was present at a splendid missionary mass meeting, held in McCoy Hall of the Johns Hopkins University. Bishop Murray presided and three most inspiring addresses were made on "Claims of the Non-Christian World." BISHOP TALBOT, taking as his subject "The Evangelistic Claims," declared that "The heart, soul, and life of Christianity is the missionary idea. If you lose this idea, you lose all positive Christianity. The missionary spirit is the essence of Christianity, and if their spirit is lost, though a certain form of Christianity may remain, it will not be the Christianity of Jesus Christ."

The REV. H. ST. GEORGE TUCKER, D.D., president of St. Paul's College, Tokyo, and Bishop-elect of Kyoto, spoke on "Medical and Educational Claims of the Non-Christian World." "The creation of a national Church, self-supporting and self-controlled, in each non-Christian land, is the only method by which we can hope to bring about evangelization of these lands." He showed how the preliminary medical and educational work is changing the attitude of non-Christian nations toward Christianity, and thus preparing the way for the establishment of a national Church. He said that in Japan is the field ripest for the establishment of a national, self-supporting Church. Japan now is essentially Christian in practical life. As a nation, it is the pioneer and leader of the East. If a national Church is established in Japan, it would result in like churches being established in other nations of the East.

The REV. REESE F. ALSOP, D.D., of Long Island, followed with a most stirring address on "Contributions of the Orient to the Cause of Christian Unity."

It having been found that St. Paul's parish house was too small to accommodate the council and the many visitors, the concluding session on Thursday morning was held in McCoy Hall of the Johns Hopkins University, Bishop Garland presiding. At the business session, several important changes in the constitution were adopted, one, providing that in case of the inability of any representative to attend the council, his place shall be filled by the Bishop or by the President of the Standing Committee; a second providing that in case of a vacancy occurring in the office of Department Secretary, a special meeting may be called to fill the vacancy. Provision was also made for the election hereafter of diocesan representatives of the council. It was resolved that a committee of three be appointed, to be known as the Sunday School Missionary Committee, whose special duty shall be to further the interests of missions in the Sunday schools, such committee to be composed of members of the council who are also members of the Sunday School Convention. It was also resolved that this council expresses its most hearty appreciation of the good work which is being done in the teaching of missions in the Sunday schools, by the *Spirit of Missions*.

Election of the Secretary

The committee on nominations unanimously presented the name of the Rev. G. C. F. Bratenahl, D.D., of Washington, D. C., for Department Secretary, and he was unanimously elected. He afterward was presented to the council, and in a graceful speech, accepted his election. The same committee also presented the name of Archdeacon Edward T. Helfenstein of Maryland for Representative of the Council on the Board of Missions. The Rev. J. De Wolf Perry, D.D., and the Rev. Arthur B. Kinsolving, D.D., were also nominated from the floor. After five ballots, Archdeacon Helfenstein was elected, and the election made unanimous.

On invitation of Bishop Tucker, the council voted to hold its next session in St. Luke's Church, Norfolk, Va., on the second Wednesday in November, 1912.

Conferences on Missions

At the conference which followed on "Missions in the Third Department," stirring addresses were made by Archdeacon Spurr of West Virginia on "Missions to Prisons," by the Rev. Richard W. Hogue of Baltimore, and Bishop Tucker of Southern Virginia on "Missions to Schools and Among Students," by Bishop Gravatt on "Missions to Miners," particularly in the diocese of West Virginia; and by the Rev. W. D. Smith of Virginia and W. D. Stehl of Easton, on "Missions in Rural Districts." It having been already found that the programme was too long for the time allotted, even though several of the appointed speakers had to have their time shortened, it was voted to postpone the three last addresses in the programme to the next meeting of the council. The council then adjourned to Lehman's Hall, where the delegates were entertained at luncheon by the members of the Maryland Branch of the Woman's Auxiliary.

Bishop Murray presented Mrs. A. L. Sioussat, president of the Auxiliary, who presided. Stirring addresses were made by Miss Emery, the Rev. Arthur P. Gray, and the Rev. Hugh L. Burleson of the General Board of Missions, the Rev. J. A. Welbourne of Japan, and Bishop Talbot.

Sketch of New Secretary

The Rev. G. C. F. Bratenahl, D.D., the new Secretary of the Third Department, is rector of St. Alban's Church, Washington, D. C., and Canon of the Cathedral. He was ordained deacon in 1896 and priest in 1898, by the late Bishop Satterlee, and has spent his entire ministry in the diocese of Washington and in St. Alban's parish, where he has built up a small, struggling congregation into a strong and flourishing parish, and where his work also in connection with the Cathedral has been most useful and effective. He is about 40 years old and has a most attractive personality.

CAN HAIR TURN WHITE IN A NIGHT?

A cherished popular belief is that of the sudden blanching of the hair from fright, worry or other severe mental strain. It plays its part in the drama and in fiction, while history records its famous instances. Who has not heard that Marie Antoinette's hair turned white during the night before her execution, or that the deeds and terrors of St. Bartholomew's night blanched the hair of Henry the Fourth? Most of us have wondered how the change could come about as rapidly as tradition relates; and yet so universal is the belief in this phenomenon that few have the hardihood to doubt it. And now Stieda, a hard-headed German scientist, boldly says that it isn't so at all. This refractory German first proves that such a thing couldn't possibly happen, and then, not satisfied, declares that it never did happen. With equal disregard of folk-lore, history and medical literature, he points the finger of doubt, and challenges many long-deceased historians and physicians to arise and prove their stories.

He claims that when the hair turns white under ordinary conditions it does so in one of two ways. Either the pigmented hairs fall out and are replaced by unpigmented hairs, or, less commonly, pigment-production stops in a growing hair and the colorless portion gradually replaces the darker outer segment. As the growing of a new crop of hair in a single night is beyond the possibilities of even the Seven Sutherland Sisters, Stieda must needs discredit all tales of such miraculous transformation, says *The Journal of the American Medical Association*. This he does *in extenso*, taking up the best-known instances of such supposed blanching of hair, and finding them all lacking in support sufficient to meet critical consideration, much less such control as to establish an acceptable scientific demonstration. For example, he doubts the story of Marie Antoinette's sudden loss of hair pigment, stating that although the queen certainly was gray at the time of her execution, yet this was no novelty, for she was also gray nine months before, at the time the king met his sudden end at the hands of the revolutionist.

As for the rest of the reputed cases, many are nothing better than old-wives' tales, while others are examples of credulity substituted for healthy skepticism and careful investigation. The explanation for many is unkind, being simply that the keeper of the jail or dungeon in which the unhappy heroine or hero was confined neglected to furnish his guest's dressing table with the hair-dye to which the latter had been accustomed at home, and that Nature asserted herself before release or execution. Verily the iconolast respects nothing—not even the gray hairs of royalty.

TROUBLES WILL COME which look as if they would never pass away. The night and the storm look as if they would last forever, but the calm and the morning cannot be stayed. The storm in its very nature is transient. The effort of nature, as that of the human heart, ever is to return to its repose, for God is peace.—*G. McDonald.*

A MAN WHO LIVES RIGHT, and is right, has more power by his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—*Phillips Brooks.*

THE MISSIONERS' LEAGUE.

THE Missioners' League has been formed in response to an increasing demand for some means of facilitating parochial missions. The great value of well conducted missions as a parochial aid is unquestioned among those who have used them; the difficulties attending their institution under present conditions have prevented a wider use. The aim of the league is not only to become a bureau of information as to missioners, but also an agency to collect and render available information as to the methods employed that have been most successful.

There has been a growing desire on the part of the most active clergy of the Church for a widening of the field of parochial missions. If these have proved useful in strengthening and deepening the spiritual life of individuals, when held for that purpose, they may also become an aid to strengthening and deepening parochial life.

The age in which we live is one of the development of the expert, and the Church has yet much to learn from the children of the world. While the Church's strength lies in the parochial system, nothing can supplant that system, which gives to a people a pastor, there is a certain weakness inherent in it, because of the limitations of the powers of that one man. The parochial mission offers a plain and ready method of supplementing the work of any pastor. This is particularly true of small rural parishes in which more responsibility rests upon the priest than in large city parishes with more abundant resources in the way of lay assistance.

To present an example of the possible use of the league, that must be plain to all, let us consider the present plan of building a church in some small parish. The rector has secured the necessary funds for building a church; it is more than probable that he is without experience in church building, and, moreover, of little taste or judgment in the matter. The vestry concerned may be equally deficient in the necessary experience or judgment. Although a building is but a material thing, it may stand for several generations and must become part of the environment for good or for bad for those generations; a church preaches and teaches continuously. If the rector of this parish is a wise man, he will seek skilled aid from outside the parish, not only to do what an architect may do, but to arouse the people to a realization of the importance of that which they are about to undertake.

A parochial mission given by a priest who has built churches, and has made a study of church architecture, would prove most invaluable at this point. Two or three addresses to the congregation will give to the prospective church a deeper meaning to its members, and a larger conception of the teaching power that lies in a building. To this would be added a conference with the rector, and then with the vestry, by the missioner; in these conferences the usual mistakes and dangers of church building could be presented, and the comparative merits of certain architects considered. The Missioners' League has already secured the promise of competent priests to act as missioners for such purpose.

This example is presented as being one that readily commends itself to every sensible man as being thoroughly practical and within easy reach of those desiring it. To it may be added many lines of parochial activities that might be aided in the same way. Missions to children; missions for arousing an interest in the missionary work of the Church; missions for promoting the proper organization of parochial activities; missions of instruction in Church history, doctrine, ceremonial, and the like. All of these are, plainly, valuable aids to the attainment of those ends that are before the mind of every priest.

It will be evident to every reader of these words that an institution planning to do a work of this kind must be purely a bureau, and not a propaganda. It must furnish a ready means for those making application for missioners to secure just what they desire, in the way of Churchmanship and other elements that must enter into a missioner's efforts. To be efficient, the bureau must be open to all of those priests of the Church that may desire its use, subject, of course, to the limitations of distance and expense.

As a bureau, the league has little need of constitution and by-laws, but great need of some priest who may devote his time and labor to its promotion. The primary promoters of the plan were unanimous in the selection of Bishop Weller as the head of the league, by reason of his large experience in holding missions and his great interest in extending their field of operation. He selected the Rev. W. Everett Johnson of Wausau, Wisconsin, as the secretary of the league, and to do the necessary field work to give the plan a trial.

Since the first of last September the secretary has given the major part of his time to the cause, and has found an almost unanimous spirit of commendation of the plan by the many clergy and laymen to whom he has presented it. A considerable number of clergy have agreed to act as missioners in response to the secretary's appeal, and he is now prepared to consult with those who may desire to secure missioners, and to give such suggestions as may be of use to those who are considering the advisability of having parochial missions for any purpose.

The problem of the support of this work financially, naturally arises in the mind of those to whom it is presented. Tentatively the plan that has been adopted is this: those who have agreed to act as missioners have also agreed to give the honorarium, usually received by missioners, to the league—at least for one mission each year during their connection with the league. If this plan is fairly successful, it will prove a means for the distribution of the cost of missions, so that it will be possible to hold missions in parishes and mission stations too poor to offer any considerable sum.

The expense of instituting the work is at present being met by a number of clergy and laity of the Church, who are impressed with the great importance of the effort, and have contributed something to its support. Membership in the league is open to any member of the Church expressing approval of its aim and method, and who will contribute any amount to its maintenance.

The first parochial mission held under the auspices of the league was conducted by the secretary in the Church of the Advent, Chicago, the Rev. A. T. Young, rector. The second mission is to be conducted by Bishop Weller for the united congregations of St. Louis, beginning on the Twenty-third Sunday after Trinity and continuing for eight days.

"GIVING THANKS IN ALL THINGS."

By Zoar.

READER, you are obliged to go out of doors, already you are preparing for it, but look—it is pouring; the water is fairly rushing down the street, transforming it for the time being into a muddy and uninviting stream.

Yet, you must start. As you find yourself with other hurrying passers-by under the torrential rain, what are your feelings? What are the remarks generally heard on such a day?

Are they not, as a rule, indicative of a general discontent? True, there are exceptions to the rule; it even happens that someone does *approve* of the rain: a farmer, for instance, may be rejoicing for his crop, though he seldom is satisfied as to the exact amount and duration of the rain. He, like most of us, would have known far better than God Almighty what the need of the earth was!

But without judging others, let us examine ourselves. What is our state of mind when *we* must face such bad weather? Have we ever felt *thankful,* deeply thankful that we could face it? Has our heart sung for very joy in the midst of the discomfort of a stormy day, while the wind and the rain were blowing and beating down upon us? And was the cause of our joy that very storm so universally grumbled at all around us? Joy springing from the intense thankfulness which fills our heart because we are strong enough to stand the storm?

Almost does it seem as if only those who have known what it is to have been helpless invalids, a burden to themselves and to others, those who have spent weeks or months of painful and wearisome dependence on others; that only such, when released from the pain and the confinement of a sick room would *fully* appreciate the wonderful sense of independence which rushes over them at such times, and makes them exclaim: "For He is good and His mercy endureth for ever."

We are not to wait until we can do things on a great scale, and attack the evils of human life with elaborate machinery. Sometimes we feel that, confronted as we are with a whole world full of deep-rooted and inveterate evils, it is useless giving assistance to an individual here and there. It is like trying to dry up the ocean with a sponge. But we shall never do our part, either to individuals or on a large scale, until we apprehend that it is only through us and others that God works, and that when we pass by a needy person we prevent God's love from reaching him, and disappoint the purpose of God.—*Marcus Dods.*

COMITY WITH OLD CATHOLICS.

THE fact that a committee of Bishops was appointed at the last General Convention to report on proper steps to be taken to secure greater comity with Oriental and Old Catholic Communions has led, happily, to increased interest in all that pertains to that subject. In a summer tour through Europe the Rev. B. Talbot Rogers, D.D., Canon of Fond du Lac, embraced the opportunity to make several visits in the interest of that movement, and found a very hopeful spirit among many Old Catholic ecclesiastics.

The following letter from a German Old Catholic priest, is received from Dr. Rogers, with the request that it be printed in THE LIVING CHURCH:

"Christ-Katholische Kirch
"Basel-Stadt,
"Pfarramt.
"Rev. B. Talbot Rogers, D.D.
"Dear Sir and Brother:

"Permit me to presume upon your kindness. It is known to you that we Old Catholics lay great stress upon a friendly intercourse with the American Episcopal Church. The news, therefore, that your Church had established a commission to foster this relationship was received with great joy.

"One good way to further this excellent aim would be to secure more friends and subscribers in America for the International Periodical, also to have American theologians write for this paper, which would be most pleasing to us.

"This paper is at the disposal of any catholic-minded co-worker of America who wishes to express in it his own views.

"It will doubtless be easy to find interested co-workers now that the question of union is studied with so much interest in America.

"As a friend of our Church and of our ideas of union you are perhaps able to do something for the spreading of the periodical and the gaining of new workers.

"We should be very happy to welcome you as one of our co-workers. Articles might, of course, be written in English.

"Recommending our Church and our periodical to your favor, we sign ourselves Yours truly,

ADOLF KURZ, *Pfarrer.*"

In explanation of the scope of the periodical mentioned in the foregoing letter, the following is reprinted from its second issue:

"The *International Church Review* is the continuation of the *International Theological Review*, founded by the International Old Catholic Congress held at Lucerne in 1892. Its object is, to serve as an organ to the Catholic Churches and Movements independent of Rome, for the scientific discussion of actual theological questions, and to report the chief ecclesiastical events of the present day. In this way the editors hope to continue the excellent work done by Prof. Michaud in publishing the *International Theological Review* and to promote the union of the Christian Churches by discussing those questions which still separate them.

"The editors of the new *Review* are Professor F. Kenninck, president of the theological seminary of Amersfoort (Holland), Dr. R. Keussen, professor of the theological seminary of Bonn (Germany), and Dr. A. Thürlings, professor of the Catholic faculty of the University of Berne (Switzerland), and will be published by the Swiss committee of the Old Catholic Press. The management lies in the hands of Prof. Thürlings at Berne. Each editor or collaborator is responsible only for his articles and has to sign his manuscripts.

"The *Review* is published in quarterly numbers of 120-150 pages. The annual subscription is 12 frs.; single copies 3 frs. each. Subscriptions will be received by the printers, Messrs. Stämpfli & Co., Berne, or by any bookseller. Payments may be made by P. O. O. direct to the printers."

Articles are printed in German, French, and English languages.

COMING ANNIVERSARIES OF NEW YORK PARISHES.

(*Continued from page* 85.)

clair at the organ. Another comparatively new number is Harry Rowe Shelley's "Vexilla Regis" ("The Royal Banners Forward Go"), which will be sung on March 19th, with the composer at the organ.

New Vicar Begins Work

The Rev. Carl N. Moller, the new vicar of St. Chrysostom's chapel (Trinity parish), corner of Seventh avenue and Thirty-ninth street, Manhattan, began his work on Sunday morning, November 12th. Mr. Moller was rector of Christ Church, La Crosse, Wis. He succeeds the beloved Thomas Henry Sill, who died in April, 1910. Father Sill established this work and was vicar of the chapel for more than forty-five years.

The Rev. Dr. John P. Peters, rector of St. Michael's Church, Manhattan, preached at a special masonic service on Sunday evening. The officers and brethren of Charity Lodge, No. 737, attended in a body with visiting members of the fraternity.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

SOCIAL SERVICE IN PHILADELPHIA.

THE Committee on Social Service of the Philadelphia Men and Religion Forward Movement, of which the Rev. Wilson R. Stearly, rector of the Church of the Holy Apostles, is chairman, is working out the following programme:

Until November 24th the attention of the committee is to be devoted solely to the securing of the information called for by the General Social Service Survey blank provided at the headquarters of the Men and Religion Forward Movement. From that date to the end of the campaign the attention of the committee is to be devoted to promoting a mutual understanding of the purposes of the social service and religious work of the community and a practical dovetailing of the efforts of each into each other. The general committee is divided into the following committees: Committee on Field, Population, and Municipal Administration, Franklin S. Edmonds, chairman; committee on Social Influence, R. R. P. Bradford, chairman; committee on Industrial Life, Dr. Carl Kelsey, chairman; committee on Community Problems, Roland S. Morris, chairman; committee on Social Service Agencies, B. Franklin Pepper, chairman. It is interesting to note that four out of these five sub-committees are headed by Churchmen.

Wherever the information called for by the survey blanks has already been collected, it is to be compiled and made available without duplicating the work of collecting. In securing other information called for by the survey blank, sub-committees are recommended to secure volunteer help. Before omitting any information because of lack of means of securing it, they are to report the matter to the general committee so that other arrangements can be made if possible. Weekly meetings of the General Social Service committee are being held, at which a half hour is devoted to five-minute reports from each of the sub-committees as to the progress they are making and the difficulties they are meeting in securing the information called for by the survey blank.

After the completion of the survey on November 24th, a reorganization of the committee's work is to be made to carry on its duties from that point. This reorganization will be postponed until the survey work is well under way. In the second part of the year it has been recommended that the Social Service committee conduct its work along the following general lines:

1. A canvass of the local religions to reveal their contacts with organized or unorganized social service, such as (*a*) Forms of social service undertaken by the local church itself; (*b*) Members of the church serving as volunteers in the city's social and charitable agencies; (*c*) The policy of the church regarding coöperation with charitable work; (*d*) The church's impression of the efficiency of social service agencies.

2. A canvass of social work organizations to show their contacts with the churches: (*a*) The number of volunteers whom they have secured through the churches; (*b*) Other kinds of service rendered to the organization through churches; (*c*) The general attitude of churches toward requests for coöperation; (*d*) Ways in which the organization could be helpful to churches.

Arrangements will also be made for addresses by social service experts to church congregations and church men's clubs; addresses by clergy to groups of laymen identified with social work either as members of boards or members of working forces of different societies, social workers' clubs, etc.; addresses by both clergy and social service experts to various professional bodies, such as doctors, teachers, etc., and other men's organizations.

A systematic attempt, to fit men who desire to render some kind of service into positions in social or religious work, has been urged.

This is an ambitious plan, and if it can be carried out it will certainly justify the whole Men and Religion Movement. In the judgment of many with whom I have talked, and I must confess it is my own, the significance of this whole movement is the emphasis which it places on the social side of Chris-

tianity. If the Christian workers of the community can be brought together for the effective coöperation in social work it will create a better undersanding among religious bodies, and hasten the day for real Christian unity.

THE NOVEMBER ELECTIONS.

The election of Rudolph Blankenburg as mayor of Philadelphia, represents a distinct triumph of the independent sentiment which has been growing in that city for a number of years past. His election represents this especially, and also a repudiation of those methods which have brought so much criticism upon the community. To be sure, Mr. Blankenburg had the support of some large financial interests that were strongly opposed to Mr. Earle, the Republican candidate, but the great bulk of his vote came not from the wards where the rich live, but where the man of moderate means and the workingman reside. The great northeast district of Philadelphia, perhaps the greatest industrial district in the country, gave large majorities for him, as did also the residential districts in West Philadelphia and Germantown.

Mr. Blankenburg made his own platform and was elected on the strength of it, and on the belief of the people that he was honest and sincere and would do his utmost to put the platform into force and effect. It is more than likely that he will disappoint many of those who supported him because of his inability to introduce a municipal millenium forthwith, but there is substantial assurance that he will meet every reasonable expectation. His majority was less than 5,000. Most of his colleagues on the ticket were defeated by their Republican opponents, several of whom were men of a high type and will no doubt give admirable adminstration of their respective offices.

Municipal elections throughout the country manifested the same spirit of independence as found expression in Philadelphia. Cleveland elected Newton D. Baker, who for years has been city solicitor of that city and has been regarded as a leading and intelligent exponent of the best of the late Tom Johnson's policies. Mr. Baker enters office with the confidence and support of the earnest citizens of his community, as does Mr. Blankenburg. The same may be said of Henry T. Hunt, who has been elected mayor of Cincinnati over the Cox candidate.

The results in other sections have been equally satisfactory and encouraging. The American municipal elector is showing more and more independence of party lines and more and more intelligence in the selection of his officials. On the other hand he is become more and more exacting in his demands upon those officials. There was a time when a political platform was little more than something to "stand on to get in on." Now it is regarded, and very properly, as a test of the successful candidate's sincerity.

Friends of Messrs. Blankenburg, Baker, and Hunt indulge the hope that they will all be as popular in their own communities a year hence as they are now. This would mean that they had succeeded in fulfilling not only their promises, but the expectations of their supporters. It must be borne in mind, however, that reform candidates are often judged by a more severe standard than those elected by the organization of the old parties.

All in all, the municipal outlook has never been more encouraging than it is at the present time. The upbuilding of constructive programmes and the election of men of high character, pledged to definite reforms, and above all the aroused public sentiment, constitute factors of great importance and encouragement.

MAYOR GAYNOR, praising the street cleaning department of New York, uttered the other day an epigram that might advantageously be framed and hung in every mayor's office in the land:

"A good mayor," he said, "should be as ashamed of a dirty city as he would be of a dirty shirt."

THE NEW YORK diocesan Social Service Commission has requested the diocesan Board of Missions to include in its apportionment for diocesan missions the sum of $2,500 for the expenses of the Social Service Commission.

THE NEXT MEETING of the School Extension Conference will be held in Kansas; part of the sessions in Lawrence, at the University of Kansas, the remainder at Kansas City, Kan.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

READING THE SERVICE.

To the Editor of The Living Church:

SEVERAL correspondents discuss in your columns the reading of the services, mostly with reference to emphasis; and it would appear that emphasis is thought of as stress only. Present day schools of expression do not encourage the stressing of particular words, except when it is desired to fix the attention upon a comparison or a contrast. All stressing implies an antithesis in thought, at least the possibility of antithesis; therefore small and unimportant words are rarely stressed. Whatever makes a word or phrase or sentence salient, serves as emphasis, however, and inflection, pause, or movement may do this even more effectively than mere stress. It should be remembered that one of the most common faults in reading the service is too much stressing to the exclusion of other and higher forms of expression.

Concerning the recital of the second article of the Nicene Creed, may I be permitted to suggest a reading based on inflection rather than upon stress? What slight stress is used falls naturally upon the words *Lord Jesus Christ*. It follows that no other emphasis in the form of stress can rightfully be given to any word or words in the same article except such as are in apposition or opposition to these words. Any further use of stress would destroy the unity of thought. Now no single word can be said to be in opposition to this phrase, and there is no opposition to the phrase expressed or implied, therefore no single word can rightfully be stressed in the remainder of the article. But by inflection and the stressing of phrases in apposition to the words *Lord Jesus Christ* the entire article may be made very emphatic in effect.

Let me suggest the following: "Begotten of His Father before all worlds`—God of God`—Light of Light`—Very God of very God; Begotten', not made`; Being of one substance with the Father`; By whom all things were made`."

Some might prefer the suspended inflection after the words "worlds" and "Begotten" with slight pause after each inflection. That is a matter of taste; either way is in good form. Then with slight stress evenly distributed over the phrases "*God of God, Light of Light, Very God of very God,*" we have a form of reading which leaves nothing to be desired, and avoids the jar that comes from stressing one word several times. In fact I know of no rule of expression that would justify stressing the word "of" three times in succession in this article.

Concerning your correspondent's remarks about too rapid reading, rhythm must determine the movement. Generally speaking, the movement should be slow enough to permit the mind to keep pace with the words, and to follow the logical sequence of the thought expressed; else the result is thoughtless reading, of which there is altogether too much in the services of the Church. Rapid reading may be a good exercise if one wishes to attain fluency of speech, but very rapid reading is destructive of mental and spiritual profit. The happy mean which avoids the extremes may be determined by the heart-beat, and should not suggest heart failure nor lack of breath.

ARTHUR W. HIGBY.

Canton, Ohio, November 3, 1911.

[The discussion of this subject is now at an end.—EDITOR L. C.]

"ROCK OF AGES."

To the Editor of The Living Church:

IN last week's issue of your paper a correspondent, who is evidently criticising my brief communication of the previous week, commences with an *entire misstatement*, viz.: "A correspondent asks to have our text of the hymn 'Rock of Ages' revised, on the ground that Toplady wrote 'Only to Thy Cross I cling.'"

As a matter of fact I "simply" (or merely) closed my communication with the words: "I hope in our next edition of the Hymnal the *correct word* will be used."

The Index of Authors, in the Hymnal, gives it hymn 336 "A. M. Toplady, alt. Cotterill 1819"; which I understand to mean that Toplady's hymn was *altered* by Dr. Cotterill in 1819; but as so altered the word "*simply*" is used. And if "the substitution of 'only' for 'simply' first appears in the Mitre Hymn Book in 1836," what alteration was made in 1819?

I think that there was a discussion about these two words "only" and "simply" some fifty years ago in the *Church Journal* when John Henry Hopkins edited it; and it is my impression that the conclu-

sion was that "*only*" was the word used in the original; but I may be mistaken.

In the "Index of Authors" against Hymn 376 is "Jos. Hart, 1759, alt. by A. M. Toplady—1776." In that we have Toplady's *example* for authority to alter his hymn!

We all know, however, that the meanings of English words have changed within a century or more. For example the answer to the question in the Catechism: "How many sacraments hath Christ ordained in His Church?" *Ans.* "Two only as *generally* necessary to salvation." The definition of "generally" in our modern dictionaries is: "In most cases" or "as a rule," whereas the meaning of the word as used in the Catechism is *universally*, which is nearly the *opposite* of its present common meaning.

Now it may be that "simply" in the sense of "only" is "very common and entirely good English," as your correspondent kindly informs me. Without doubt it would be "entirely good English" to say in the marriage office: "And forsaking all others keep thee '*simply*' (or 'merely') unto him as long as ye both shall live." The substitution of 'simply' or 'merely,' for '*only*' in that question might be very acceptable to those who regard marriage as merely a civil institution: but I submit it to my betters whether either word in that connection would have the force of "only." To conclude, imagine a Christian in his dying moments holding the crucifix before his eyes and saying: "Simply (or *merely*) to Thy Cross I cling!"

Words have their appropriate *places*, as well as significant *meanings*.

E. FOLSOM BAKER.

East Aurora, N. Y., November 6.

REVISION OF THE HYMNAL.

To the Editor of The Living Church:

BY your thoughtful article on the Revision of the Hymnal you have placed us all in your debt. The distinction you draw between the "classics of hymnology" and others (of which it is enough to say that they are not classics) is fundamentally important. Whether in the list of about three hundred which you select for retirement, you include some "classics"; whether among those you retain there are not some which fail to reach the standard—might be debatable questions. To my mind, however, there is a grave objection to an "Appendix" which "might easily be larger than the Hymnal itself."

Why an "Appendix?"

Our present Hymnal suffers from this very fault of coming to an end, as it were, then starting all over again, and then doing it in a measure once or twice more; we are taken, for hymns suitable to any special day or season or service, into three or four successive divisions. After we have gone through the whole scheme or cycle, we begin again at hymn number 311 under the title "General." Why "General" I never could see: 311 might with perfect fitness have stood next to 386; the sequence through "General" is again Advent, Christmas, Epiphany, and so on. As to "Processionals"—who thinks of depending on that group exclusively for that use? After "Children" it is again "General"—which, however, here means evangelistic, consolatory, personal.

This illogical arrangement obscures the fact of how many hymns we have for the same day, or for the same occasion. Bring together all the hymns suitable for any particular season, at once it appears that some can be spared without loss. Keep the "classics"; let the rest go. And why trouble about an "Appendix?" If explicit provision for permissive use of other hymns were made by canon, as you very properly suggest, it would meet every conceivable need.

Has not the time arrived for the compilation by this American Church of a Hymnal worthy to be a companion to our Prayer Book? One whose contents shall be so unexceptionable in poetic and literary quality, so free from what is questionable in taste, partisan in doctrine, ephemeral in sentiment, in a word so catholic, that by its intrinsic merit it would soon become a norm, as is our Prayer Book itself, for Christians of every name? If not, why not?

A companion to the Prayer Book: that would involve that provision be made for all days and seasons and public occasions provided in the Prayer Book. Which might entail the removal of some hymns too manifestly "made to order" for some saints' days, for instance. If some of these days had to go unprovided—which is by no means certain—general All Saints' hymns would readily supply the lack. But to all uninspired, didactic versifications, devoid of the genuine lyrical fire—no matter how sound their doctrine, how edifying their comment—we should apply the relentless knife.

A companion to the Prayer Book:—as the latter may not be expected to contain all good prayers, or all occasionally desirable prayers, leaving room still for the Bishop's *jus liturgicum* and for personal manuals of devotion; so the Hymnal may not be required to contain all hymns we esteem good, much less all religious poetry or verse we find edifying.

Why not now do something really worth while? Why another transitional, compromise compilation now? The Church can get on very well for five, for ten years longer, with what we have; only so really we are on the way to a Hymnal of which, when it does arrive, we may confidently say, it is worthy to be a companion to our Prayer Book.

WILLIAM FREDERIC FABER.

Detroit, November 5, 1911.

To the Editor of The Living Church:

IT will probably be a proof of the impossibility of making a Hymnal absolutely inclusive of all that everyone could desire that out of your list of hymns which you say 'few would miss' I have marked at once just fifty which for one or another reason I regard as among the best we possess. The excluded evening hymns, 5, 8, 9, 10, 14, 17, 20, are, in my experience, among the most popular we have. In 5 we have a Friday hymn which has no substitute. Canon Twells' "At even, ere the sun was set" has generally been reckoned by hymnologists as one of the finest hymns in use. No. 67, "Songs of thankfulness and praise," is one of the most helpful of hymns for continuous use in Epiphany, carrying us progressively through the whole season. No. 174, "From all thy saints in warfare," is almost indispensible for Saints' Day use, when no other hymn for the day is available. I believe too we should all miss the glorious "Sing, my tongue," 98. And so on. I agree that many of those you put on the "Index" are unpopular, but sometimes this is because of the tune, often because of the barbarous treatment of the original hymn by some would-be "improver." Who can use without a pang Cowper's "Hark, my soul" as it appears in our Hymnal? Or who does not wince at the marring of John Mason Neale's beautiful version of "Christian, dost thou see them?" Is it possible that any one can think

> "How the powers of darkness
> Rage thy steps around,"

an improvement on

> "How the troops of Midian
> Prowl and prowl around"?

But the whole subject deserves an exhaustive consideration and your list makes good material to start with. Possibly there will be general agreement to throw over a hundred of those you name. It will be a gain to accomplish even that.

I am sincerely yours,

Seattle, Wash., November 4. HERBERT H. GOWEN.

To the Editor of The Living Church:

MANY of the Church Hymn lovers hope that that joyfullest of Easter Hymns: "Oh, the glowing, golden morning," will be restored in the new revision; also the third tune to "O Paradise!" We need restorations more than omissions.

Niles, Mich., November 7. L. B. LARDNER

To the Editor of The Living Church:

IN the main I agree with you as to the elimination of certain hymns in the Hymnal. But I should protest against dropping Nos. 7, 8, 9, 10, 30, 61, 87, 132, 209, 235, 341, 353, 422, 425, 465, 502, 618, 653. I think they are widely used, and valued.

Yours, W. H. MOORE.

Chicago, November 6.

[Several other letters received indicate unwillingness to lose various hymns which we had suggested for omission; and almost no correspondent appeared to realize that our suggestion was that a smaller and a larger Hymnal be provided, the latter of which would certainly retain many of these hymns.—EDITOR L. C.]

CHANGE IN GOOD FRIDAY COLLECT.

To the Editor of The Living Church:

IT seems clearly the purpose of the Church on the Memorial Day of the Lord's death to pray that "all Israel might be saved" through belief in His blessed sacrifice. If so, whatever change may be made should it not be in the way of emphasis of this intention? I have long thought it would be desirable to take away the naming of others which makes an invidious juxtaposition; and make the prayer read:

". . . have mercy upon the whole House of Israel, and all others who know not the Gospel of Thy dear Son, or who acknowledge Him not as the Saviour, and take from them all ignorance, hardness of heart and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of Thy House Israel, in the One Fold, under the one Shepherd, the mystical Body of Thy Blessed Son, Jesus Christ, etc. . . ."

Seaford, Del., November 6, 1911. CLARENCE ERNEST BALL.

"PRIEST."

To the Editor of The Living Church:

MORE than half a century ago, there lived in a small Vermont town, a Congregational minister who was known throughout the whole region as "Priest" Eastman. He is still spoken of by that title.

It has occurred to me that this form of address might be a happy medium for those of the laity who object to addressing their priest as "Father," and for those of the clergy who object to being called "Mister."

At a public meeting there sat on the platform, "Judge" or "Squire" Smith, who was moderator. He introduced "Principal" B.,

of the Academy, "Doctor" E., a local physician, "Elder" F., a Protestant minister, "Deacon" C., of a Protestant denomination, "Father" X., of the Roman Catholic Church, "Mister" Grady a prominent Irish citizen, and "Mister" Jones, the Episcopal minister. Others who might have been present were "Mayor" H., "President" B. of the local college, and "Sheriff C.

I desire to ask: why "President," or "Mayor," or "Doctor," or "Elder," or "Deacon," A. B. or C.; and "Mister" Priest of the Church?

When we speak of and to our Bishop as "Bishop" Smith, and of and to the Archdeacon as "Archdeacon" Jones; why not speak of and to the parish priest as "Priest"? AUBREY C. GILMORE.

Middleboro, Mass.

THE FIVE MILLION DOLLAR PENSION FUND.

To the Editor of The Living Church:

I AM authorized and requested by the executive committee of the Five Million Dollar General Clergy Relief Pension Fund Commission, to state publicly in the Church press that it is contrary to the desire of the committee that any subscriber to the General Clergy Relief Society should divert, to our pension fund, his usual offering to that long established and most useful society. Such was not the intention of the General Convention that appointed this commission, and in all our efforts to secure gifts and pledges, we have always endeavored to make this clear.

We have in our possesion abundant proof that the addresses, sermons, and general work of our Financial Agent, Rev. Dr. Wilkins, have greatly increased and stimulated interest in the general subject of clergy support, and contributed largely to the increase of total moneys received by the General Clergy Relief Society. But, inasmuch as it has been stated that there have been some few diversions from the offerings of that Society to our fund, it seems to us wise to state that such diversions have never occurred through the suggestion or request of any one authorized to speak for us.

We recognize our position as simply auxiliary to the General Clergy Relief Society, and turn over to the treasurer of that society, for permanent investment, all moneys received by us for the Pension Fund. Up to November 6, 1911, we have paid to the treasurer $156,000.00, and have in the hands of our treasurer a small cash balance, with $199,9011 in pledges. ROGERS ISRAEL,

Secretary Executive Committee.

AS TO NEW COMERS TO SEATTLE.

To the Editor of The Living Church:

LARGE numbers of Church folk are constantly coming to Seattle from the East and the Middle West. A large proportion of those who come bring no letters of transfer and add themselves to the already large number of the unchurched in our great city. In many instances they become ecclesiastical peripatetics, only to be discovered by chance later on and perhaps after they have lost a large share of the interest and life of the Church which they previously possessed.

I am asking the reverend clergy, through the kindness of your columns, to send to the undersigned the names and addresses of all their people who come to Seattle or in case they do not know the addresses, to send the names and we will endeavor to locate them.

The clergy of the City hold weekly meetings and the names of new comers could be given to the rector of the parish in which they may reside.

Please send letters of transfer when possible and also a notice of same, but should this not be done, send names and addresses immediately upon learning that they have come to our city. It will be of great assistance to us. ERNEST VINCENT SHAYLER,

Seattle, Wash. *Rector of St. Mark's.*

LETTER FROM DR. McKIM.

To the Editor of The Living Church:

I THANK you for your courtesy in giving space to my letter. Let me say that I am ready to apologize to you and your readers the moment you substantiate the charge which you made in your editorial of July 22nd, viz., that I had in my tract "repeatedly" cited THE LIVING CHURCH, *"without intimating that the views which he* [I] *placed in quotation marks citing* THE LIVING CHURCH *as their author, are often those of a correspondent who has been accorded the hospitality of its columns."*

The burden of proof is upon you; but after very close examination of your eleven "Notes" in the issue of November 11th, I find that in ten out of the eleven you have not even attempted to prove the above charge.

You introduce several issues, which, though I am perfectly willing to discuss them if you desire, are foreign to *the one issue* I made. The quotation from Rev. E. D. Weed (Note 5) is no exception; it was not attributed to THE LIVING CHURCH. In citing a newspaper, one does not use the pronoun "he." The quotation referred to in your "Note 9," which you do not recognize, is found in your issue of January 28, 1911. That referred to in Note 11 was not by me attributed to the editor of THE LIVING CHURCH.

Very sincerely yours,

November 11, 1911. RANDOLPH H. MCKIM.

[We ask the privilege of withdrawing the statement which Dr. McKim quotes above from an editorial of July 22nd. The quotations and citations from THE LIVING CHURCH which (since we could not account for them as our own) we had assumed to be from articles by others, now appear rather to have been inaccurate references to writings of our own. These, in the way they were cited, we did not even recognize, and some of them wholly misrepresent our own view, though attributed by Dr. McKim to "THE LIVING CHURCH." In his present letter Dr. McKim states that the quotation referred to last week in Note 9 "is found in your issue of January 28, 1911." We find, on reference to that issue, that that passage also, though in quotation marks in Dr. McKim's letter, reads quite differently in the editorial referred to, and is inaccurately quoted by him—so inaccurately that we are made to say something that is quite foreign to our belief. We pointed to a number of other inaccuracies last week, which are still unexplained. How it could have been possible for Dr. McKim to assume that he was accurately quoting us, in passage after passage, when he was not, we cannot imagine, though we entirely recognize that it was unintentional on his part, and we also recognize that our first hypothesis—that he had confounded correspondents' views with those of the editor—is unfounded for most of the passages. With this explanation a very unhappy incident is, so far as we are concerned, ended.—EDITOR L. C.]

CHURCH OF THE ADVENT, NASHVILE, TO BE CONSECRATED.

To the Editor of The Living Church:

THE new Church of the Advent, Nashville, Tenn., is to be consecrated, D.V., on Advent Sunday. It is the wish of the rector and vestry to ask every priest now living who ever ministered at the altar of the old church to be present and to take part in the procession at the consecration; or, if that is not possible, to remember the parish at his own altar upon that day. These invitations are being mailed to all such priests who are known to us, but in the absence of complete records of visiting clergymen it is inevitable that some be overlooked. In this event such clergy are asked to consider this a personal invitation to join with us, in body if possible, otherwise in spirit, upon this occasion.

Faithfully yours,

Nashville, Tenn., November 10. E. A. BAZETT-JONES, *Rector.*

"CIVIC RITUALISM."

To the Editor of The Living Church:

IN your issue of November 11th, you base a conclusion of the high value of ecclesiastical ritualism upon an inference drawn from the effect of what you term the "Civic Ritualism" of the civic exhibit in New York City. But what, rather, has been the value as tested by experience? Bishop Kinsolving of Brazil, in an address after the close of the General Convention last year, said that when he went into Brazil, 99 per cent of the men were outside the active communion of the Roman Church, 85 per cent of the people were illiterate, and 65 per cent of the births were illegitimate—this in a country whose Church, unrivalled for 400 years, has been the prime exemplar of "ritualism." The Bishop plainly ascribed the higher morality and religious life of the Anglo Saxon to the open Bible. Yours truly,

Laurium, Mich., November 11, 1911. R. C. TEN BROECK.

SYMPATHY.

WHAT A DIVINE thing is sympathy? That something which shines in the eye, gives sweetness to the voice and tenderness to the touch; that magnetic power which warms the heart of another, quiets pain and brings a longed-for strength and peace; that feeling of understanding companionship—surely they are blessed of God who can bring such a boon to others.

Sympathy eludes analysis. It is the manifestation of an interest in others and a real desire for their welfare, which is the essence of brotherly love.

While the power of sympathy is truly a gift of God, and seems to be possessed by some to a greater degree than by others, it can be cultivated in every one of us, and as it grows our own lives will be correspondingly deepened and sweetened. The innately selfish person lacks capacity for spontaneous sympathy. Only as we develop a whole-hearted interest in other people's welfare can the springs of brotherly love be unstopped and flow into other lives blessing them and enriching our own. God help us to find ourselves by losing ourselves in caring about "the other man" and striving to be helped to him.—*Selected.*

Literary

CHRISTIAN SCIENCE AND DR. ADAMS.

Comparative and Rational Christian Science. By Charles Robinson, author of "The Philosophy of Health." Chicago: Rational Health Methods Society.

This is in some respects a curious book, and it is well worth the attention of those who wish to see what Christian Science is, and what it is not. The author is a student of the influences of mind upon matter, and an investigator of the psychology of healing in connection with the numerous religious cults which claim to control disease by psychical or spiritual means. He finds, what is undoubtedly true, that in many diseases there is a real improvement, and not infrequently a cure: when the will is stimulated to action by the energetic excitement of the faith-faculty which is inherent in human nature, and that this effect is produced independently of the truth of the doctrine with which it is associated. Hence he finds it not at all wonderful—the subjective faith-faculty being a power in itself—that cures have been wrought in all ages, under all the various religions that have appealed to the afflicted with sufficient force to induce the exertion of the will. Recognizing this truth, Mr. Robinson has devoted himself to the task of disentangling the method of "suggestion," as related to the relief of suffering, from the false spiritualism of the charlatan, and basing it upon a rational psychology and good, sound advice in matters of hygiene and morality.

With these views, the author seems not to have been much impressed with the pretensions of Eddyism to particular notice until an incident occurred which opened his eyes to it. Browsing around, as such students do, in a second-hand bookstore one day, he came upon a volume bearing the title *The Elements of Christian Science*, the date upon the title-page being 1850—twenty-five years before the name was exploited by Mrs. Eddy. He knew nothing more of the author than the book told him; but the fact was that he had thus accidentally met with that great work on Christian Ethics by Dr. William Adams, who was for so long professor of Systematic Divinity at Nashotah. Dr. Adams gave it the name it bears, with the subtitle, "A Treatise Upon Moral Philosophy and Practice," because it is a study of human nature, not only in relation to mundane morality, but to the higher Christian life in the light of the Incarnation and the Church of Christ. The writer of this review, who was a pupil of Dr. Adams and had the benefit of a study of the book under his guidance, does not hesitate to avow his judgment that as a practical treatise on Christian Morality, transfigured and illuminated by the light of the Gospel, it is one of the most inspiring books that ever was written. Mr. Robinson, falling upon it thus casually, bought it, took it home and studied it, and forthwith became a disciple of Christian Science, according to Dr. Adams' presentation of it. It was not until after he had done this that he procured a copy of Mrs. Eddy's book and read it, only to find that it is simply the undigested pantheism of an ignorant mind wandering in the mists of a verbiage without any real meaning.

There is no better method of confuting error than to put it side by side with the truth, and Mr. Robinson has gone to the labor of making a summary and abridgment of Dr. Adams' book, which occupies about one hundred pages of his volume, and following it with extracts from Mrs. Eddy, which need no other refutation. The importance of his book is much enhanced by this reproduction of Dr. Adams' teaching. He uses the doctor's own words, and by judicious selections gives a fair summary of the original work, which is an octavo volume of nearly four hundred pages, copies of which are now very hard to get, as it is out of print.

Mr. Robinson follows this comparison of the true and the false "Christian Science" with a section on "Good Sense Methods of Physical and Mental Improvement," which contains much good advice.

JOHN H. EGAR.

RELIGIOUS.

Christian Counsel. By the Rev. David Smith, M.A., D.D., Professor of Theology in Magee College, Londonderry. New York and London: Hodder & Stoughton.

One's first thought after reading this book, is that the author must be one of those delightful personalities, large-hearted, sympathetic, cultivated, and, withal, truly devout, who are capable of doing great good in the world. And this judgment seems to be borne out by the appeals for advice and the questions for information that have been poured in upon Dr. Smith from all quarters of the earth, from Manchester and Sheffield, from Canada and Newfoundland, and from New Zealand.

Christian Counsel is evidently the collection and republication of papers, or letters, which have been published in *The British Weekly*, in answer to questions relating to religious and moral subjects. These letters are grouped under such headings as "God," "The Church," "The Lord's Supper," "The Lord's Day," "The Holy Ministry," "The Holy Scriptures," "The Work of Grace," Doubt," "The Christian Life." Their tone is always kindly. They are full of common sense, and they breathe a spirit of sincere faith and earnest piety. They are written in an easy, flowing style. The weak part of this volume lies in the domain of theology. The writer, while orthodox so far as he goes, does not express very clearly the great doctrines of the Incarnation and the Atonement. Dr. Smith is a Presbyterian divine, and, according to our thinking, he fails to grasp the true idea of the Church and the Sacraments. We regret that he should advocate "individual Communion cups." It only remains to add that *Christian Counsel* is filled with anecdotes to illustrate the author's points, and that quotations have been drawn in abundance from many writers, sacred and profane, Catholic and Protestant.

The Minister's Companion. By David Wylie, Ph.D., D.D. New York: Thomas Nelson & Sons.

This little pocket volume comes to us with the *imprimatur* of the ministers of the Marble Collegiate Reformed Church, St. Paul's Methodist Episcopal Church, and Broadway Tabernacle Congregational Church, all of New York City, and it is designed evidently to meet the wants of the more orthodox Protestant denominations. It is interesting to observe at least the desire for a service-book. But one cannot help asking, Why attempt this strange, clumsy compilation, when there is already in use the venerable Book of Common Prayer, constructed on true liturgical lines, and expressed with a beauty of diction that is not easily rivalled? The American Standard Bible is made the basis of this work. The incommunicable name of Jehovah occurs with a frequency that might startle a devout Hebrew. The several offices seem to be rather overloaded with Scripture readings, while the juxtaposition of texts is not always a happy arrangement. There are eleven main divisions of the book: I. Public Worship; II. In the Worship of God by Offerings; III. Holy Baptism; IV. Welcome of Members to the Lord's Supper; V. Administration of the Lord's Supper; VI. Marriage; VII. Funeral Services; VIII. Laying of the Corner Stone of a Church; IX. Dedication of a Church Building; X. Selections of Scripture for Use on Important Occasions; XI. Common Heritage of Christians. Under the head of Holy Baptism, the prayers strike us as singularly jejune. There is no suggestion of regeneration or of membership of Christ. The Marriage Service is framed on that with which we are familiar, though the word "obey" is omitted from the question put to the woman. The Funeral Service follows that of the Book of Common Prayer, so far as it is convenient. There are provided special offices for a Child, for the Aged, for a Minister; and yet the one Burial Office of the Church seems to be in truer harmony with Christian instinct and Christian tradition that all souls are alike in death. Under the heading "Common Heritage of Christians" are included the Decalogue, the Lord's Prayer, the Beatitudes, the Creeds, the *Te Deum*, the *Gloria in Excelsis*, and not a few collects and prayers taken from the Prayer Book. No doubt this little book will be of use to those for whom it is designed. We may feel an interest in it as an indication of a desire for better things.

Prayer and Practice; or, The Three Notable Duties. By E. E. Holmes. With an Introduction by the Bishop of London. New York: Longmans, Green & Co., 1911.

Early in the year these admirable essays on the three notable duties—Prayer, Fasting, and Almsgiving—were published with a special view to Lenten reading. The book, however, is valuable for any season, emphasizing as it does activities which at no time in the Christian year can lapse. The introduction by the Bishop of London points out the intense interest of the book as well as its healthy tone and joyous attitude. It is significant that Dr. Ingram should write the introduction, as the author himself seems to show much of that fervent evangelical Catholicism for which the Bishop of London stands. Both men are close to actual life—to its foibles, its needs, its pulsating seriousness. Canon Holmes, who has shown his experience as a writer in other publications, is versed in ways both devotional and scholarly. The essays in *Prayer and Practice* have messages to both clergy and laity. We take them up to be at once charmed by their style, by the singularly apt quotations brightening the page, and remain to be edified by their sound sense and insight into spiritual laws.

ALWAYS HELPFUL in his writings, Canon Newbolt has now published in a volume of less than a hundred pages, a series of lectures on *The Holy Eucharist*. The book may be recommended for popular reading, and well sets forth the Catholic doctrine concerning this, the sacrament of spiritual food. [Longmans.]

THE LONG LIST of devotional writings by Dr. J. R. Miller is increased by a volume just at hand entitled *The Beauty of Self-Control*. Homely subjects are taken for the basis of these considerations, and the book is one that would make excellent reading in any family. [Crowell, $1.00.]

Department of
Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

THE hundreds of our Churchwomen who helped to make the Jubilee meetings the success they were, will remember Mrs. Atmore with distinct pleasure. Her word-pictures of experience as a missionary in India will not be forgotten soon. Having no missions in that land ourselves, perhaps we listened with greater attention. Mrs. Atmore spoke at parlor meetings at the homes of many Churchwomen, and to some of them she has sent letters since her return to India. One of these hopeful letters is at hand and is of such interest, that we want to give it to some of those whose hearts thrilled over her words. It will be recalled that Mrs. Atmore wished so ardently for an automobile for use in her own and her husband's work; she refers to it at the close of her letter:

"Tis is a momentous time to be in India, and we are very glad for our privilege. The political agitation still continues but with much promise for a New India. The people are awakening and reformers are everywhere advocating the things the missionaries have so long stood for. Some editorials in Indian papers written by Hindus sound as though written by missionaries. Some indeed are becoming active because of jealousy and for fear that Hinduism will lose all its power unless it reforms. But whether from good or doubtful intentions, we rejoice, for the condition of the people is sure to improve and many obstacles are being removed.

"The Christians still progress. We are sorry not to find our friend, V. C. Jacob, here, but glory in his Christian courage. He and his wife have gone as missionaries to South Africa. He was a professor in our seminary, but he indentured himself as a coolie as there was no other way to emigrate to Natal, and went out under most trying conditions. He is but the second generation from heathenism. More caste people were received in our mission last year than ever before. The work everywhere looks encouraging.

"Already we have heard of a Brahmin widow of sixteen years old, whose father is advanced enough to refuse to shave her head, but has not the courage to stand before his people, and so he keeps her shut up in the house. She is suffering much, and rebelling. We hope we may be able to rescue her. The other Brahmins have begun to persecute her father for protecting her. Will you pray for her rescue?

"We are busy getting ready for the opening of the seminary. We are glad to have so much help for our work in the shape of equipment which many of you helped us to get. The books, gramaphone, stereoptican, etc., have reached Madras, and we can hardly wait to get to work with these and the other things to help. We have not heard yet of the arrival of that auto! But some day it will come, for the King's business requires more haste than can be gotten out of an ox cart."

IN A CITY so student full as is Boston, the provision of Trinity parish for caring for women students is thoughtful and well-planned. A call for the names of men students is found each autumn in the Church papers, but apart from the work of Deaconess Goodwin among college girls, we have heard of no organization similar to this of Trinity Church. It consists of a committee of women whose duty it is to care for girls in various ways. Although this committee has served for some time, during the last year only has it had a paid secretary. Last March the first results of this system were achieved in the confirmation of six students.

The annual service was held in Trinity Church on October 29th. It is the only student function which brings women students together in this way and some twenty-five schools were represented, in addition to many students studying under private tutors. The congregation at this great service was made up of over twelve hundred students, with their mothers and "a few men," as our correspondent puts it. The thoughtful and devout address was by Mr. Winston Churchill, the author. That Mr. Churchill himself felt the importance of the occasion is evident from a letter received from him by the rector, in which he says: "That service at Trinity was one of the really great experiences of my life."

It is the intention of the chairman of this committee to band together all the students interested in Trinity Church, in a Student's Guild, which shall have for its aim a closer relation between Church and school. Women interested in students in Boston may have them placed in touch with Church life by writing Miss Bertha Louise Goldthwaite, Trinity Church, Boston, Mass.

SOME TIME SINCE, this department spoke of the ubiquitous interest of the Auxiliary in all things pertaining to the Church. A somewhat unusual instance of this comes to us from a diocesan branch in the Fifth Department. At the time of the annual council, this branch sent a letter to the Bishop asking him to consider the possibility of reviving the ancient Prayer Book custom of proclaiming the banns of matrimony. This request was signed by representatives of all the auxiliaries of the diocese, several hundred women in all. It was argued that this would add to the solemnity of marriage and invest it with something of its lost serious and important nature.

In replying, the Bishop said that the matter was one to be considered more properly at General Convention; also that he feared public sentiment would not sanction so pronounced a change, even though traditional. It seems that the marriage license has made the banns unnecessary, but there must have been a great impressiveness about this old custom of publishing the names of those about to wed. It is a thing to be deeply thankful for that the Prayer Book designates this ceremony by that fit and beautiful name, "The Solemnization."

JUST NOW, when Auxiliaries are accepting their winter work assigned them by Miss Emery, through their corresponding secretaries, we want to recall the appeal made by Miss Emery, for an Insurance fund, for the benefit of our missionaries abroad. This fund, established as a wise and most necessary provision for those who are doing the Church's work amid difficult and uncertain surroundings, has lapsed to the extent of $1,000. Fifty dollars a year pays an insurance, and Miss Emery wishes that some auxiliaries which are in the habit of sending boxes upon which they expend that sum in cash, might pay up one of these insurances instead of sending a box. It is easier, she says, to secure boxes than money. Any branch of the Woman's Auxiliary willing to do this as part of its year's work, will please notify Miss Emery as soon as possible. Two branches in the diocese of Indianapolis have accepted this work.

THE TWENTY-FIRST annual report of the Woman's Auxiliary of the diocese of Kansas City is a carefully prepared pamphlet with several unusual features. The first of these is a formal report signed by the recording secretary and addressed to Bishop Partridge. The reports of the corresponding secretary, treasurer, junior vice-president, and traveling secretary are exceedingly complete and explicit, while an officer new to many of us, the custodian of the mite-boxes, has a report also. We infer that these boxes are other than the U. O. blue boxes.

The feature, however, which is the most surprising is the "Scholarship and Educational" report, which tells of scholarships maintained in schools in the Philippines, in Honolulu, in Kyoto, in St. Mary's-on-the-Mountain, and in Corbin, Kentucky. Beside this fine educational interest, which is divided among the Auxiliaries of the diocese, a candidate for holy orders is supported by Christ Church, St. Joseph, which also maintains a native Bible-woman in Wusih, China. In addition to the routine auxiliary work, this seems a very important accomplishment and places the Woman's Auxiliary of Kansas City in the van of auxiliary achievement.

THE OCTOBER number of the *Atlantic Monthly* has a thoughtful article on *The Ministry, an Over-crowded Profession,* by the Rev. George Parkin Atwater, in which he deplores the poor economy shown in parish administration, in compelling the pastor to do many things which should be done by lay assistants. "A vast field for women is now open in every parish," writes Mr. Atwater, "the usefulness of a competent, sensible, and large-hearted woman in a parish, is beyond measure. Any lack of competent clerical supply may be remedied by insisting that the clergy stick to their proper work and by dividing the cares they now shoulder (with the aid often of a devoted wife), among several paid workers. It is as absurd for the minister of a large parish to attempt to do worthy work single handed, as it would be for the manager of a large store to attempt to get along without book-keeper and salesman."

THE DAUGHTERS OF THE KING of the diocese of Long Island held their 34th assembly in St. Stephen's Church, Brooklyn, N. Y., on October 27th. The session was opened with the Holy

Communion, after which the Rev. R. W. Merriman delivered the Charge to the Daughters. Eleven chapters were represented, and after the transaction of the business of the occasion, the day was concluded with the service of Evensong, with a very helpful address by the Rev. A. G. Wilson, rector of St. Paul's Church, Brooklyn.

THE WESTERN NEW YORK branch of the G. F. S. has taken out articles of incorporation. The expense incurred in securing the certificate was borne by Mrs. Holmes B. Stevens of Rochester, N. Y., in memory of Miss Minnie A. Bellows.

A NOTE from our thoughtful "Tatting" friend, suggests that as women are now outlining their Christmas lists, every Churchwoman give a gift, large or small, of money, to her U. O. Mite-box. A great suggestion, this!

THE UNDYING IDEAL.

BY ROLAND RINGWALT.

A YOUNG clergyman had just read the Burial Service, and had felt the beauty of St. Paul's words. The coffin held the mortal remains of a good man, a man who had striven to help his brother and to obey his Father. Every one at the grave-side knew that the departed had patiently endured a long illness. The moth fretting the garment was more than a figure of speech, for gradually the face had been disfigured, the frame had lost its vigor, the mind had decayed under the slow pressure of an incurable malady. It was not possible to reflect on so noble a life with so mournful an ending without a hope that the corruptible would put on incorruption and the mortal put on immortality. All felt that what was sown in weakness would be raised in power. The words seemed as if they might almost have been written for the good man who had gone to his long home, leaving sincere mourners to go about the streets. Verily, the loosened cord was of rare silver, and the broken bowl of pure gold.

The young parson was very young and very enthusiastic. He was pure enough to have lofty emotions, but juvenile enough to admire himself for having them. With his respect for the memory of the departed and his faith in the Apostle's message, he was still of the earth earthy, and he felt a little pleased with himself for his mental delight in the beauty of the inspired words and the grandeur of the inspired thought. His self-consciousness was on him during the ride home from the grave, and as night drew on a sudden storm lent new earnestness to his reflections. In the quiet of his study he took out his Greek Testament, and read the words that tell of the undying ideal, the steadfast hope of the man of Tarsus. He had often thrilled over the words in which the Apostle, a man of frail build, exposed to countless hardships, and grieved by a thorn in the flesh, poured forth his belief that what is sown in dishonor should be raised in glory. The moaning wind and the falling rain added to the impressiveness of the night, and the young man felt what the Apostle meant, yet felt that he was philosophic and spiritual because he did feel it.

Suddenly to him, as to all students, the book became new. He had known since his boyhood that the epistle was written to the Corinthians, and yet he had never grasped the bearings of that fact. In his case, as in the Apostle's, scales fell from the eyes. On the one hand, there loomed before him a city steeped in wickedness and contented with its disgrace. The Christians were not unstained or unspotted; no, the heathen spirit was abroad, and those who had named the name of Christ had not all departed from iniquity. A marriage repugnant to piety, and for that matter to every-day morality, had taken place and nobody seemed to care. There was no sense of shame because of this unhallowed union, the Corinthian Church was at its ease, comparatively speaking; probably the rank and file of the Corinthian brethren thought St. Paul zealous, if not fanatical. It was not to an ideal community, not to men like St. Thomas à Kempis, not to women like St. Teresa, that St. Paul wrote. No, the letter was written to men and women who had a great deal of the earthy about them.

Next, then flashed before the young man's eyes the horrible picture of the rich men of Corinth turning the Holy Communion into a club dinner. Proud of their wealth, arrogant in displaying it, their faces flushed with wine, thick speech and unsteady pace—all the marks of the dissipated capitalist were on them. Not far off the poor brethren came to the sacred feast, the wealthy had no sympathy for the poor, and it may be that the poor envied the luxury of the rich. The Apostle, to whom it was revealed that the Blessed Sacrament was to last until the second coming, was obliged to warn the Christians of Corinth against turning that feast into a drunken revel. Bitter experience had taught him not to assume that the average Corinthian Christian had any reverence for the sanctity of marriage, or for the common decencies of worship. It was necessary to teach what one might have supposed would have been self-evident.

Verily, the epistle seemed a new book. The man who could write of the disgraceful marriage and of the drunken Eucharists, and yet look forward to a glorious Resurrection must have been inspired. With a hideous picture of life as it was before him, he saw what it might be. He knew the horrors of Corinthian society, the coarseness, the idol feasts, the ostentation, the low moral standards, and yet he could believe in a leaven powerful enough to leaven the whole lump. Wretched as the actual state of affairs was, St. Paul had his ideals, and deemed it possible that the Corinthians might keep the feast with the unleavened bread of sincerity and truth. The faith, the hope, the charity of the man who could hold fast to his ideals and not die of a broken heart seemed grander than any words. Indeed, the tongues of men and of angels, like sounding brass and tinkling cymbals, seemed unequal to voice the spiritual greatness of the saint who hoped all things and believed all things.

To-day as in all days there are servants of God who do their work, remembering that the night cometh. But the young clergyman thought how many of the best complain and murmur, how easy it is to pick and carp, how often even the most faithful talk rather of the marks of the first Adam than of the signs of the Second. He ceased to think about his own spiritual perception or his readiness to respond to the grand lesson of the Burial Service, rather he prayed that he might always keep that wonderful conversion in remembrance. It was not by the grave of a saint, but after hearing of the gross and revolting deeds of sinners, that St. Paul wrote the marvellous promise of the Resurrection.

TO MY FRIEND WHO LIES DEAD.

I had thought to make you a wedding-gown,
Embroidered with fibers of thistledown;
And many and many a gem I'd found,
Besides those buried under the ground.
There were drops of dew on the morning rose,
And a diamond spray where the river flows;
There were frosts from the north, and a diadem
Of little stars, and I asked for them;
And then for the curve where your bosom lies,
The wings of a thousand butterflies
Would hang in a scarf all lustre and light,
A-shimmering over your vestal white.
And then I was going to weave you a veil,
So fragile and delicate, filmy and frail,
That only the softest and tenderest mist
Could through it your beautiful cheek have kissed.
And ah, for your little white feet I had planned
Slippers that fairies could understand—
All webbed and woven of spider-thread,
And with a lily embroidered.
But now you lie in a cold, dumb way,
That cannot respond when I call and pray;
And I never shall make the wedding-gown,
With its delicate tracings of thistledown;
And I never shall fashion the wedding-veil,
With its exquisite meshes so fine and frail!
For you're wound in a sumptuous veil and gown,
That are only the wistful rain dripping down:
And my deep, still tears that there ne'er will be
Your wedding with love for the heart of me!

LILLA B. N. WESTON.

GOD SELDOM CALLS MEN suddenly into great undertakings. He does call us constantly to the doing of small things well. And some of us are holding back from those small things while we wish and wait for the large things—and so we do neither much nor little well. Old Samuel Johnson is credited with saying, "He who waits to do a great deal of good at once, will never do anything." But he who is willing to do a very little good all the time will do a surprisingly great amount of good in the world; and he is needed and loved as no so-called "great" men ever will be. Why not fill this best and greatest place to-day and every day?—*Selected.*

THE OLD DAYS never come again, because they would be getting in the way of the new, better days whose turn it is.—*George MacDonald.*

Church Kalendar

Nov. 1—Wednesday. All Saints' Day.
" 5—Twenty-first Sunday after Trinity.
" 12—Twenty-second Sunday after Trinity.
" 19—Twenty-third Sunday after Trinity.
" 26—Sunday Next Before Advent.
" 30—Thursday. Thanksgiving Day. St. Andrew, Apostle.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

Rev. A. R. Hoare, of Point Hope.
Rev. E. P. Newton, of Valdez.

CHINA.

HANKOW:
Miss E. P. Barber, of Anking.
Mr. John A. Wilson, Jr., of Wuchang.

CUBA.

Rt. Rev. A. W. Knight, D.D.

IDAHO.

Rt. Rev. J. B. Funsten, D.D.

JAPAN.

TOKYO:
Rev. H. St. George Tucker, D.D., of Tokyo.
Rev. J. Armistead Welbourn, of Tokyo.

KEARNEY.

Rt. Rev. G. A. Beecher, D.D.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D.D.

THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.
Mrs. G. C. Bartter.

Personal Mention

THE Rev. R. W. ANDERSON has resigned the charge of Uvalde and the associated missions in the diocese of West Texas, and has accepted a call to the rectorship of Trinity Church, Scotland Neck, N. C.

THE Rev. J. W. AUSTIN, formerly Canon of Kingston Cathedral, Jamaica, was recently instituted as rector of All Saints' parish, Chevy Chase, Md., in the diocese of Washington.

THE Rev. THOMAS L. BELLAM of St. Paul's Church, Sparks, Nev., has become examining chaplain in the Missionary District of Nevada, to succeed the Rev. G. C. Hunting, who is now secretary of the Eighth Department.

THE Rev. W. R. BLACHFORD, for the past three and one-half years rector of Trinity Church, Caro, Mich., and priest-in-charge of St. John's, Dryden, St. John's, Otter Lake, St. John's, Vassar, and Grace Church, Lapeer, has been appointed to the charge of the associate missions of East Tawas and vicinity, in the diocese of Michigan, and has already entered upon his new duties.

THE Rev. BERTRAM E. BROWN has resigned the rectorship of Calvary Church, Tarboro, N. C., to accept a call to become rector of St. Paul's Church, Meridian, Miss.

THE Rev. CHARLES A. BROWN, formerly rector of St. Timothy's Church, Brooklyn, has succeeded the Rev. William E. McCord as rector of All Saints' Church, Bayside, L. I., N. Y.

THE Rev. GEORGE McL. BRYDON, rector of Trinity Church, Morgantown, W. Va., has accepted a call to the parishes of King George County, Va., where he will have charge of St. Paul's, St. John's, Emmanuel and Lamb's Creek churches.

THE Rev. GUY P. BURLESON, formerly of Grand Forks, N. D., has entered upon the rectorship of St. John's Church, Auburn, N. Y. Mr. Burleson also has charge of St. Paul's Church, Port Byron, N. Y.

THE Rev. SOMERVILLE CALDWELL, formerly a priest of the diocese of Worchester, England, has been received by the Bishop of Minnesota, and is now assistant rector of the Church of St. John the Evangelist, St. Paul, Minn. His address is 477 Marshall Avenue.

The address of the Rev. THADDEUS A. CHEATHAM is changed from Stamford, Conn., to 118 South New Jersey Ave., Atlantic City, N. J.

The address of the Rev. W. P. CHRISMAN has been changed from Moundsville, W. Va., to Hansford, W. Va.

THE Rev. JAMES WINSLOW CLARKE has been granted a three months' leave of absence by the vestry of St. Andrew's Church, Utica, N. Y. The Rev. Wm. Hamilton Morgan will conduct the services at St. Andrew's for the present.

THE Rev. CHARLES L. COODER has resigned the rectorship of St. Paul's Church, Rahway, N. J., where he has been rector for over ten years.

THE Rev. F. H. DANKER, missionary at St. John's Church, Palmerton, Pa., has resigned to accept the rectorship of Emmanuel Church, Winchendon, Mass.

THE Rev. WALTON H. DOGGETT, rector of Glenwood Springs, Colo., has accepted a call to the rectorship of St. Peter's Church, Denver, Colo., and will enter upon his duties there on the first Sunday in December.

THE Rev. CHARLES DOUGLASS of Brooklyn has entered upon his work as assistant to the Rev. Wm. G. McCready, D.D., rector of St. Peter's Church, Brooklyn.

THE Rev. JOHN DYSART, assistant rector of St. Stephen's Church, Olean, N. Y., has accepted a call to St. John's Church, Dubuque, Iowa.

THE Rev. CUSTIS FLETCHER, rector of St. Andrew's Church, Fort Thomas, Ky., has accepted a call to Christ Church, Temple, Texas, and entered on his duties there recently.

THE Rev. LLEWELLYN FOULKES of Brookville, Pa., has resigned charge of the missions in Armstrong and Indiana counties to accept a call to St. John's Church, Goldfield, Nev.

THE Rev. H. L. HANNAH, of Sayre, Pa., has accepted a call to the rectorship of Trinity Church, Elmira, N. Y., and will enter upon his duties there on December 1st.

THE Rev. FREDERICK A. HEISLEY, rector of St. Matthias' Church, East Aurora, N. Y., has tendered his resignation to the vestry, to take effect December 1st.

THE Rev. HOYT E. HENRIQUES, who has charge of St. Andrew's Church, Battle Mountain, is now secretary of the Missionary District of Nevada.

THE Rev. C. MCLAREN HOWARD of the diocese of Pennsylvania, has succeeded the late Rev. R. Estill, D.D., as rector of Elizabeth City Parish, Va., which includes St. John's Church, Hampton.

THE Rev. W. HERBERT HUTCHINSON, formerly of St. John's Church, Ithaca, N. Y., has taken charge of the parishes of Christ Church, Clayton, and St. Paul's, Lafargeville, N. Y.

On and after November 30th, the address of the Rev. HENRY B. JEFFERSON will be Carlinville, Ill., where he will be in charge of St. Paul's Church.

THE Rev. EDMUND N. JOYNER, for some time past general missionary of the District of Asheville, with residence at Naples, N. C., has resigned that office to take charge of St. James' parish, Lenoir, N. C.

The address of the Rev. S. P. KELLY will be until Easter 1912, Boston Villa, Vale Road, Guernsey, Channel Islands, England.

THE Rev. THOMAS S. KILTY has resigned the rectorship of St. James' Church, Clark Mills, N. Y., the resignation taking effect on December 1st.

THE Rev. OLIVER KINGMAN has given up the work under his charge at Holland Patent and Trenton, N. Y., and is pursuing further studies at the Episcopal Theological School, Cambridge, Mass.

THE Rev. EDWARD M. KNAPP, one of the chaplains of the New York Fire Department, has been elected vicar of the Chapel of the Incarnation. For some time he has been an assistant in the parish church on Madison Avenue. Mr. Knapp will continue his connection with the Fire Department as chaplain.

THE Rev. WILLIAM LUCAS has resigned the charge of St. Mark's Church, Medford, Ore., and accepted an appointment to Trinity Church, Ashland, in the same state.

THE Very Rev. CHARLES SMITH LEWIS, having been duly appointed and confirmed as Dean of the Cathedral of All Saints', Indianapolis, Ind., was installed into his office by the Bishop of the diocese on Sunday, November 5th.

THE Rev. ALFRED E. MACNAMARA, who recently accepted a call to the rectorship of St. Paul's Church, Brookfield, Conn., has reconsidered his acceptance and will remain as missionary in charge of St. Matthew's Church, Glendive, Mont.

THE Rev. H. D. B. MACNEIL has resigned the work at Chadwicks, Clayville, and Bridgewater, N. Y., and has taken charge of the parishes in Pulaski and Mexico in the same state.

THE Rev. WILLIAM E. MCCORD, formerly rector of All Saints' Church, Bayside, L. I., has entered upon his duties as rector of St. John's Church, Cold Spring Harbor, L. I., N. Y.

THE Rev. G. WHARTON MCMULLIN has resigned the curacy of the Memorial Church of the Holy Comforter, Philadelphia, Pa., to accept the rectorship of the Church of St. John in the Wilderness, Gibbsboro, and the Church of the Advent, Laurel Springs, N. J. His address after December 1st will be Gibbsboro, N. J.

THE Rev. MYRON B. MARSHALL has resigned as a missionary in the District of the Philippine Islands, and his address is changed from Zamboamgo, P. I., to 111 Middle St., Portsmouth, Va.

THE Rev. R. M. MARSHALL has resigned as city missionary and minister-in-charge of St. John's chapel, Charleston, S. C., and has accepted a call to the Church of the Holy Trinity, Clemson College, South Carolina.

THE Rev. H. D. MARTIN has been placed as deacon-in-charge of Trinity Mission, Russelville, Ky.

THE Rev. GEORGE S. PINE, for many years rector of Holy Trinity Church, Marlborough, Mass., and recently of Nice and Lucerne, has joined the missionary staff of the diocese of Massachusetts, and will be in charge of the work along the upper Pawtuxet Valley, and in a part of the city of Providence. His address is the Bishop McVickar House, 66 Benefit St., Providence, R. I.

THE Rev. Z. B. T. PHILLIPS and family have returned from Oxford, England, and are at the Hotel Colonial, New York City. Mr. Phillips will take up post-graduate work at the General Theological Seminary.

THE Rev. JOHN B. PITCHER has been engaged by the vestry of Trinity Church, Elmira, N. Y., as locum tenens during the vacancy in the rectorship.

THE Rev. CLIFFORD S. POWERS has accepted a call to Emmanuel Church, Greenwood, Albemarle, County, Va., succeeding the Rev. Walter Russell Bowie, and entered upon his new work on the first Sunday in November.

The address of the Rev. W. W. RAYMOND is now Baldwinsville, N. Y., instead of Owego, N. Y., where for the past seven weeks he has been *locum tenens* of St. Paul's Church, during the absence abroad of the rector, the Rev. Sidney Winter.

The residence address of the Rev. CANON CHAS. G. READE after November 1st will be the Glencoe Hotel, Mt. Auburn, Cincinnati, Ohio. His office will still be at the Cathedral House, 223 West Seventh St., Cincinnati.

THE Rev. A. B. RUDD, rector of Grace Church, Elmira, N. Y., has been elected secretary of the Third Missionary District Convocation of the diocese of Central New York, succeeding the Rev. Chas. McKnight, who has removed from the District.

THE Rev. F. C. F. SHEARS, formerly rector of St. Thomas' Church, Homestead, Baltimore, Md., has accepted a call to become rector of Severn parish, Anne Arundel County, Md.

THE Rev. JOSEPH SHEERIN has resigned the rectorship of Trinity Church, Steelton, Pa., and accepted work under the Bishop of Oregon at Medford, where he will take charge on January 1, 1912.

MR. SAMUEL STEINMETZ, lately pastor of the Central Baptist Church at Palmyra, N. J., but now a candidate for holy orders in the diocese of Maryland, has been licensed by the Bishop to assist the rector of the Church of the Ascension, Baltimore, the Rev. R. W. Hoyne, under whom he will study in preparation for his ordination, and whose assistant he will become as soon as he is ordained deacon.

THE Rev. THOMAS E. SWAN has resigned the rectorship of Trinity Church, Washington, Pa., and removed to Saginaw, Mich.

THE Rev. HAROLD THOMAS, rector of St. John's Church, Florence, S. C., has been appointed as city missionary in Charleston, S. C., and priest-in-charge of St. John's chapel.

THE Rev. WILLIAM ASHTON THOMPSON has resigned the rectorship of Grace Church, Sandusky, Ohio, and has accepted a call to become rector of the Church of the Ascension, Lakewood, Ohio. Mr. Thompson's new address is 2358 Detroit Ave., Lakewood, Ohio.

THE Rev. ROBERT A. TUFFT, rector of the Church of the Ascension, Bradford, Pa., has accepted the charge of St. Mary's Church, Daytona, and the adjacent missions, in the Missionary jurisdiction of Southern Florida.

THE Rev. BYRD T. TURNER, formerly in charge of the churches in King George County, Va., is now in charge of the church in Madison County, Va.

The address of the Rev. ROGER A. WALKE has been changed to Shincho, Hachioji, Japan.

THE Rev. GEORGE H. WARD has taken charge of the missions at Leesburg, Brookville and Tarpon Springs in the Missionary jurisdiction of Southern Florida. His address is Tarpon Springs, Fla.

THE Rev. S. HALSTED WATKINS has resigned the rectorship of St. Luke's Church, St. Albans, Vt., and on December 1st will become a member of the staff of the City Mission Society of the diocese of New York. His address will be 80 Washington Square, East, New York City.

ORDINATIONS.

PRIESTS.

MEXICO.—On the Twentieth Sunday after Trinity, October 29th, 1911, the Rt. Rev. Henry D. Aves, D.D., Missionary Bishop of Mexico, advanced the Rev. LELAND H. TRACY to the priesthood, in St. Mary's Church, Chihuahua, Mexico. The sermon was preached by the Rev. E. F. Bigler, of Monterey. The candidate was presented by the Rev. A. L. Burleson of Guadalajara. This is the first time in the history of the Church in Mexico that an American deacon has been given priest's orders. The new priest will have charge of St. Mary's Church, Chihuahua.

DIED.

HARRIS.—In Bellefonte, Pa., on Sunday, September 10, 1911, GEORGE FAIRLAMB HARRIS, M.D., junior warden of St. John's Church.

"Blessed are the dead who die in the Lord."

PRINGLE.—Entered into rest at Carthage, New York, on Monday, October 7th, 1911, JAMES PRINGLE, for many years warden of Grace Church, Carthage.

STEELE.—Entered into rest, at Wadesboro, North Carolina, on Monday, November 6th, WILLIAM LEAK STEELE, aged 66 years.

"Faithful unto death."

"Give rest, O Christ, to Thy servant, with Thy Saints, where sorrow and pain are no more, neither sighing, but life everlasting."

RETREATS.

A DAY'S RETREAT for ladies will be held at St. Margaret's Convent, on Friday, December 15th. Conductor, the Rev. A. W. Jenks. Apply to the ASSISTANT SUPERIOR, ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—CLERICAL.

WANTED.—A priest willing to take a day school for children of miners, with mission work. Single man would suit circumstances best. Apply to the BISHOP OF SPRINGFIELD.

POSITIONS WANTED—CLERICAL.

PRIEST desires *locum tenens* work in or near New York City. SUPPLY, care of LIVING CHURCH, 416 Lafayette street, New York City.

POSITIONS WANTED—MISCELLANEOUS.

ORGANIST AND CHOIRMASTER would like to hear from churches desiring the services of an expert trainer of boys' voices, or would take charge of mixed choir. Good organist. Best of references. Salary $1,500. "T," care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER, sixteen years present position, desires change. Vocal-culture for both men and boys. Address, ORGANIST, care of LIVING CHURCH, 416 Lafayette street, New York City.

ORGANIST CHOIRMASTER desires position. Successful organizer of boy and mixed choirs. Highest recommendations. Address, "ANGLICAN," care of LIVING CHURCH, Milwaukee, Wis.

MATRON or supervising housekeeper. Experienced with children and in institution management. Any State. Widow; middle-aged. MRS. DRUMMOND, 810 Dearborn Avenue, Chicago-Illinois.

YOUNG CHURCHWOMAN desires position as companion to lady. Address J. A., care of LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

POST CARDS: Views of the exterior and of the interior of All Saints' Cathedral, Milwaukee, and of the Bosworth Memorial Hall adjoining the Cathedral. The three cards, 10 cents postpaid, and larger quantities at the rate of 2½ cents each. Address Mrs. C. G. HINSDALE, 309 Farwell avenue, Milwaukee, Wis.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FOR SALE.

GALAX LEAVES FOR SALE.—From now until Easter, 1912, the undersigned will furnish galax leaves, green and bronze, at the following prices: 500 leaves, postpaid, $1.00; 1,000 leaves, expressage *not* prepaid, $1.00. Address, MARSHALL PENDLEY, Blowing Rock, N. C.

NEW PUBLICATIONS.

ELIZABETH'S STORY, by Grace Howard Peirce, author of "The King's Message," Cloth 50 cents. This is a collection of stories, the scene of three of them being laid in New England, that of the others in France and Germany. The Churchman says: "The stories have all a simple, childlike appeal that is very unlike the modern juvenile type and very winning." To be had from the SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

TRAVEL.

CHOICEST that Europe offers at moderate cost! Germany (opera, concerts, language); Bayreuth Festival. Comprehensive travel. Itinerary and references sent. Address, "CAPABLE," care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

PRIESTS' HOST; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

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RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

A missionary savings box sends on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

$1,500,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES.

AUTOMATIC PENSIONS.

The payment of Automatic Pensions to all clergymen of the Church who are 64 or over was begun by the Trustees of the General Clergy Relief Fund October 1, 1911, and the fund for this purpose will now, we believe, grow faster. But the old and most important work is still going on and must be supported from the field and by the machinery provided by the Church. The Widows and Orphans must be cared for, and above all other things, THE DISABILITY OF THE MEN WHO ARE IN THE FIELD AND DOING THE ACTUAL WORK NOW, MUST BE PROVIDED FOR. The subject thus naturally divides itself into three parts:

First.—The Pension and Relief of those of the Clergy who are being disabled BY AND IN THE ACTUAL WORK OF THE MINISTRY.

Second.—The care of the Widows and Orphans of the Clergy.

Third.—A Clergy Retirement Pension at 64, without regard to any other consideration.

The first is the most important of all and is the centre and core of the Church's duty, viz., the care of the actual workers.

Our list is now about 550. (This does not include the 552 clergy over 64 who are now receiving Automatic Pensions.) Our quarterly payments are above $25,000. IT TAKES MANY AND LARGE OFFERINGS TO MAKE UP THIS AMOUNT. Many clergy and congregations do not send any offerings at all.

DO, THEREFORE, IF YOU HAVE NEVER DONE IT BEFORE, IN GRATITUDE AND THANKFULNESS FOR THE BEGINNING OF PENSIONS AT 64, BEGIN TO SEND AN ANNUAL OFFERING FOR THE GENERAL CLERGY RELIEF FUND'S ACTIVE AND PRESENT WORK.

Unless goodly amounts are regularly received the Trustees approach quarterly payments to beneficiaries with fear of a deficit. (We have just avoided one.) A deficit would make it necessary to reduce payments, refuse grants, and cut some off entirely: a calamity to between five and six hundred worthy people.

This work belongs to the whole Church, and if it is to be done courageously and generously, as the Trustees have tried to do it, the whole Church must furnish the means.

We therefore appeal with great earnestness for offerings and contributions.

THE GENERAL CLERGY RELIEF FUND.
REV. ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

SUNDAY SCHOOL SERVICES FOR CHRISTMAS.

It is time to make selection for the Sunday School Services for Christmas, and begin to practise the carols at once. We make several very popular ones, with the service entirely from the Prayer Book (choral) and Carols. The use of the service creates enthusiasm, and that is necessary to success in Sunday School. Price at the rate of $1.00 per hundred copies, postpaid. Will send samples free to those interested. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis

THE FOLDED KALENDAR FOR 1912.

Comprising the Kalendar and Lectionary According to the Trial Use set forth by the General Convention of 1910. Price 10 cents; 3 for 25 cents; $1.00 per dozen. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC.

HUTCHIN'S HYMNAL.

The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

Edition A. Cloth bound, size 7 x 4¾ inches. List price, 1.00. Net price, .80; by mail .93.

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LEATHER BOUND.

Edition A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.

Edition A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.

Edition B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.

Edition B. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.18.

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The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

Same, Organ Edition. Large type, size, 12 x 8¼ inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. $25.00 per hundred copies. Words only, $10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to the voices."—*Church Helper.*

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Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
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A. R. Mowbray & So., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:
R. C. Hawkins.

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Melville & Mullen.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THOMAS Y. CROWELL & CO. New York.

Eight Pillars of Prosperity. By James Allen, author of *As a Man Thinketh, From Passion to Peace,* etc. Price, $1.00 net.

HOUGHTON, MIFFLIN CO. Boston.

The Religious Life of Ancient Rome. A Study in the Development of Religious Consciousness from the Foundation of the City Until the Death of Gregory the Great. By Jesse Benedict Carter, author of *The Religion of Numa.* Price, $2.00 net.

LONGMANS, GREEN & CO. New York.

An Eirenic Itinerary. Impressions of our Tour with Addresses and papers on the Unity of Christian Churches. By Silas McBee. Price, $1.00 net.

THE MACMILLAN CO. New York.

Mother. A Story by Kathleen Norris. Price, $1.00 net.

A. C. McCLURG & CO. Chicago.

The Glittering Festival. By Edith Ogden Harrison. Author of *Prince Silverwings,* etc. With illustrations by Clara Powers Wilson. Price, $1.25 net.

A Viking's Love and Other Tales of the North. By Ottilie A. Liliencrantz.

Out of the Primitive. By Robert Ames Bennet, author of *Into the Primitive, The Shogun's Daughter, For the White Christ,* etc. With illustrations in color by Allen T. True. Price $1.35 net.

The Blood of the Arena. By Vincente Blasco Ibanez. From the Spanish by Frances Douglas. Illustrations in color by Troy and Margaret West Kinney. Price, $1.35 net.

Abroad in a Runabout. By A. J. and F. H. Hand. Illustrated from photographs by the Authors. Price, $1.50 net.

The Quest of the Silver Fleece. A Novel. By W. E. Burghardt DuBois. Author of *The Souls of Black Folk.* Illustrated by H. S. DeLay. Price, $1.35 net.

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THE NEW CHRISTIAN CENTURY CO. Chicago.

The Divinity of Christ. By Edward Scribner Ames, Ph.D., Minister of the Hyde Park Church of Disciples of Christ; Assistant Professor of Philosophy in the University of Chicago; author of *The Psychology of Religious Experience* (Houghton Mifflin Co.)

SANCTUARY PUB. CO. Boston.

The Jungle-Wallah. By William W. Hicks.

BOOKLETS.

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Little Uplifts. Sentiments of Cheer and Inspiration. By Humphrey J. Desmond, author of *Ways of Well Doing,* etc.

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Hero Stories of the Old Testament. Prepared by the Sunday School Commission Diocese of New York.
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The Spiritual Value of Parish Rows. By Frederic Cook Morehouse. Church Booklet No. 120, price, $2.00 per hundred.

Who Founded the Church of England? An Inquiry Into the Facts. By the Rev. L. M. A. Haughwout. No. 119. Sold at the rate of $2.00 per hundred copies in any quantity desired.

PAMPHLETS.

Organization of Chancellors in the Protestant Episcopal Church. October 1, 1911.

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Sanctus! Sanctus! Sanctus! An exquisite Calendar with a design of a Child Angel printed on thick board, after an original painting by A. Henning, which is in the Royal Chapel, Berlin. Date tablets attached. Size 9¾ x 9¼ in. Price, 50 cents.

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Kindness. An exceedingly dainty little Book Calendar, with poetical extracts printed in red and black. As the inscription inside the cover denotes, this is intended as a gift from a friend to a friend. The book is bound in padded vellum and has a medallion of mother-of-pearl. Size 4¾ x 3¼ in. Price, 50 cents.

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The Tennyson. The beautiful background picture in colors represents Gareth and Lynette from the "Idylls of the King," exquisitely carried out by Gordon Browne. A quotation for every day in the year from the works of Tennyson. Size 10¾ x 7¾ in. Price, 40 cents.

The Christian Year. A devotional Calendar with a text from the Bible for morning and evening for every day in the year. The colored background design represents "The Madonna and Child." Size 10¾ x 7¾ in. Price, 40 cents.

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The Church at Work

CHURCH OF THE HOLY COMFORTER, BURLINGTON, N. C., CONSECRATED.

MOST OF THE PEOPLE in Burlington, N. C., turned out on Sunday, November 5th, to witness the consecration of the magnificent new church. It is built of Mt. Airy granite, with an imposing Gothic tower, 18 feet square and 70 feet in height. The nave is 40 feet wide by 70 feet long with an open roof 40 feet to the apex supported by arched timbers. It has three aisles and will seat 400 people. It has an 8 foot crossing from tower entrance and ample space in front of the chancel. The chancel is 24 feet wide by 32 feet deep. The altar is properly elevated, there being 7 steps in all from the floor of the nave. The chancel is lighted by triple windows on each side, the east wall being occupied by a reredos surmounted by a triple window of the Annunciation, Resurrection, and Ascension. To the right of the chancel is the organ chamber containing the new two manual pipe organ. To the left of the chancel is the extension, containing the sacristy, clergy room, choir room, etc. The large west window represents Christ blessing little children. It is a noble and inspiring building in every detail; indeed it is one of the very finest church buildings in the state. The interior finish is in dark oak, (real oak), the pew and choir stalls are also of oak, the interior finish and arrangement are perfectly harmonious and dignified.

The beautiful church and the splendid lot on which it stands, were given by Mr. Lawrence S. Holt, Sr., and his wife, Mrs. Margaret Erwin Holt, as a loving memorial to their little daughter, Emily Farish. It is appropriately named the Church of the Holy Comforter. This noble gift to God will always be a joy and comfort to the generous donors, and long after they shall have been gathered home, it will stand in its stately and imposing proportions, witnessing to God and His truth. What the splendid building cost is known only to God and the generous donors. It certainly must have cost at least $50,000, especially if the site on which it stands is included. Besides the building and the two large windows given by the donors, there are several memorials: a window given by Mr. Manly Baker and his sister, Mrs. F. L. Williamson, as a memorial to their father and mother; a window by Mrs. Willis L. Bryant, in memory of her husband; a processional cross given by Mr.

CHURCH OF THE HOLY COMFORTER, BURLINGTON, N. C.

and Mrs. James H. Holt, as a memorial to their little daughter Olive; and a beautiful sterling silver alms basin, given as a memorial to Mrs. Holt's father; an exquisite sterling silver chalice and paten given by Mrs. Margaret Holt Lowry, Mrs. Florence Holt Brooks and Mrs. Bertha Holt Clark, as a memorial to Elizabeth Bill Holt, wife of Lawrence S. Holt, Jr., who also gave as a memorial a white brocade set of exquisitely embroidered altar vestments.

The music of the vested choir of 37 voices was a feature of the service and no such musical program was ever heard in the city as that which was rendered.

The visiting clergy were: the Venerable Archdeacon Osborn of Charlotte, the Rev. Thomas L. Trott of Durham, the Rev. George W. Lay and the Rev. Milton A. Barber of Raleigh, the Rev. Walter J. Smith of Charlotte and the Rev. S. J. M. Brown of Cooleemee. The petition for consecration was read by Mr. S. A. Steele, secretary and treasurer of the parish, the title deed, conveying the property to the diocese, was read by Mr. F. L. Williamson, junior warden. Mr. Lawrence S. Holt, Sr., requested the Bishop, as president of the trustees of the diocese, to accept the gift of the church and lot; the Bishop in well chosen words accepted the legal documents and solemnly placed them on the altar. One provision of the conveyance of the property to the diocese, was that the pews should never be rented or sold. The instrument of consecration was read by the Rev. Walter J. Smith. The sermon was preached by the Bishop of the diocese.

An interesting feature of the morning service was the baptism of little Rufus Wheelwright Clark, the infant grandson of the donors of the beautiful church. The water used was brought by the grand-parents from the river Jordan in Palestine. At the evening service the Bishop made his annual visitation, and confirmed a class, presented by the rector, the Rev. John Benners Gibble. The sermon at this service was preached by the Rev. Milton A. Barber, a former rector of the parish.

CLERGYMEN'S RETIRING FUND SOCIETY.

THE ANNUAL MEETING of the Clergymen's Retiring Fund Society was held in the Church Missions House, New York, November 10th, the Bishop of Long Island in the chair. The report of the treasurer, Mr. Elihu Chauncey, and the financial secretary, Dr. Henry An-

stice, presented an encouraging condition of the society's affairs. There had been paid out in annuities, $18,826.75, the capital fund had been increased by $9,100, so that it now stands at $312,613.46, and there is now awaiting distribution to 309 annuitants, $18,598,25. The annuitants who have been on the list for the last four years have already drawn out more than they had paid into the treasury with an "expectation of life" of ten years more according to the mortality table; and in every case if an annuitant attains the average age he will have received in annuities not less than three and a half times the amount he has paid in as dues, which is equivalent to two hundred and fifty per cent in addition to the repayment of his investment. The report of the financial secretary cited illustrative cases of even larger returns to some of the members who had "antedated" and taken "multiples" and also embodied a brief sketch of the growth of the society from its small beginning, thirty-five years ago. The officers of the society were re-elected for the ensuing year.

CORNERSTONE LAID AT BRUNSWICK, GEORGIA.

BRUNSWICK has in proportion to the population a larger number of communicants of the Church than any other city in Georgia. On the first Sunday in November the Bishop laid the cornerstone of the practically new St. Mark's Church in this city, the Rev. Richard Elliott Boykin, rector. In the "new" building, the framework and roof of the nave are retained from the old church; the tower, chancel, morning chapel and vestries being entirely new. The nave will be veneered outside and in with gray brick, and the roof covered with tiles so that to all appearance the building will be entirely new. The church has a peculiarly advantageous situation, having a street frontage on three sides; and when finished will be a great ornament to the city. On this occasion there was a large attendance both of Church people and representatives of other religious bodies. The clergy and choir vested in the rectory opposite the church; and the procession was formed as follows: crucifer and acolytes; First Regiment Military Band in uniform; choir vested; wardens and vestrymen; crucifer and acolytes; clergy and Bishop; Sunday school children and congregation. Proceeding to the foundation of the tower, the congregation assembled around while the clergy and vestry, preceded by the crucifer, ascended to the platform of the tower. The service was the usual one on such occasions, the Bishop officiating. The cornerstone contained the usual books and souvenirs, including a number of coins retrieved from the old cornerstone. The clergy in attendance, other than the Bishop and rector, were the Ven. David Watson Winn, Archdeacon of Brunswick, the Rev. Samuel J. French, Vicar of St. Jude's, and the Rev. Arsenius Davis, priest of the Holy Orthodox Church of Savannah and Archimandrite of Southern Georgia and Northern Florida. Addresses were made by the Bishop, the rector and by Father Davis, the last in his own language to the Greeks present. The band leading, the hymn "Glorious things of Thee are spoken," was sung as the assembled throng returned to the Sunday school building which is used as a temporary church during the building of the new structure.

It is appropriate to dwell for a moment on the presence of the Greek Archimandrite. There are many Greeks in this city, who, having no church of their own communion, have for many years and especially during the rectorate of Mr. Boykin, sought and received the ministrations of the American Church. They have been placed by their own clergy under the pastoral care of the rector, and are frequently seen in large numbers at the services of the Church. This has led to very close relations between the clergy and Bishop of our own Church with the Greek clergy, and it is no uncommon thing to see them at the greatest functions of either communion. It may be remembered that on the occasion of the last celebration of the anniversary of Greek independence, Bishop Reese "pontificated" at the service in the Greek church in Savannah, and that at the last annual convention of the diocese of Georgia, Father Davis was present in the chancel at the opening service, and received the Blessed Sacrament at the hands of the Bishop. On this occasion Father Davis was present in his own vestments (as the accompanying photograph shows), and addressed his own people, urging them to more regular attendance at the services of the American church. At the Holy Eucharist following he occupied a stall on the right hand of the rector, and after the Gospel advanced to the altar and read the Epistle and Gospel in Greek. Thus Georgia seems to be "setting the pace" for intercommunion with the Orthodox Church, not by talking and discussing, but by "doing things" in a quiet and matter of course way.

AT THE LAYING OF THE CORNERSTONE.
St. Mark's Church, Brunswick, Ga.

ST. MARK'S CHURCH, BRUNSWICK, GA.
[From Architect's Drawings.]

The new church will be built entirely of concrete, the large foundation blocks being already in place. The superstructure will be of concrete gray bricks with "stone" trimmings. It will be one of the most dignified and complete structures in the diocese.

FREE CHURCHES IN MASSACHUSETTS.

AN INTERESTING ANNUAL MEETING was held in Boston, on November 6th of the Free Church Association of Massachusetts. The Rev. Dr. Reginald H. Howe of Longwood presided, the Rev. Dr. William C. Winslow of Boston read the report of the executive committee. Of the 242 churches, chapels, and missions in the diocese, 187 have entirely free sittings. Five churches were consecrated from 1909 to 1911, of which four are free, and one of the five rents two-third of the sittings. Of the 55,127 sittings in all the places of worship, 242 in number, 36,041 are free, 2,295 are assigned, and 16,791 are rented or taxed, that is, much less than one-third of the sittings are rented or taxed. The association in Philadelphia, it was announced, gives the per centage of free churches in the entire Church as 86¾—a surprising and effective statistic in the cause advocated by the association.

Hon. Henry Hyde Smith was elected vice-president to succeed the late Mr. A. G. C. Sowdon. Mr. C. H. Poor reported a balance of $67.37 in the treasury. Dr. Winslow offered a resolution upon the loss of Mr. Sowdon, which, among other things, referred to him as "one who lived in a truly Catholic temper towards all within our fold and yet held unswervingly to the Creeds of the Church." Dr. Howe commented upon Mr. Sowdon's work in the diocese, and Mr C. H.

Saunders spoke of his useful career as a frequent deputy of the General Convention. Mr. Huntington Saville of Cambridge was elected to take the place on the board of directors held by Mr. Smith, now vice-president, and all the other officers and directors were unanimously re-elected.

DIVORCED COUPLE NOT MARRIED BY CHURCH CLERGYMAN.

IN SOME of the reports of the recent marriage at Darien, Conn., of Richard Le Gallienne, both he and the woman being divorced persons, and he forbidden to re-marry in New York, it is said that the "ceremony was performed by the Rev. Dr. Philip Nordell, an Episcopal clergyman from Brookline, Mass."

There is no such name and no similar name to that on the clergy list of the American Church, and it may be said to be a certainty that no Church clergyman officiated. It is simply inexcusable for the daily papers to commit such a blunder.

FOR ASSISTANCE TO SAILORS.

A REQUEST IS MADE on behalf of the Sailors' Haven, a Church institution at 46 Water St., Charleston, Mass., that "comfort bags" be sent for Christmas gifts for sailors in all parts of the world. These bags should be made of strong, colored material, about 10 inches long and 8 wide. Each bag should contain coarse white and black thread, needles, pins, large steel thimble with open top, white and black buttons, ball of mending yarn, a piece of wax, and a pair of scissors. The bag should have a draw-string of tape.

CORNERSTONE LAID AT ASHEVILLE, NORTH CAROLINA.

THE CORNERSTONE of Trinity Church, Asheville, N. C., was laid on the afternoon of All Saints' Day. Trinity Church was totally destroyed by fire November 15, 1910. "This," says the Convention Journal, "was a catastrophe not only to Trinity parish, but to the whole district, which looks up to Trinity as the mother church." A large congregation was present at the laying of the stone, and in the absence of the Bishop, the services were conducted by the rector of the parish, the Rev. H. Fields Saumenig, assisted by the Rev. R. R. Swope, D.D., rector of All Saints' Church. The articles deposited in the stone were as follows: two books taken from the old stone, supposed to be a Prayer Book and Hymnal; a copy of the *Asheville Citizen* of April 27, 1881, and a collection of scraps of old papers, supposed to be records of the parish; copies of the last revision of the Book of Common Prayer and the Hymnal; a Journal of the Convocation of Asheville of 1911; a list of the officials of the parish; a copy of "The Story of the Fire" (a booklet written by the rector); and other papers; a record of especial interest recorded the fact that Captain T. W. Patton was senior warden when the original cornerstone was laid.

MONASTIC ORDER OF LAYMEN ESTABLISHED IN FOND DU LAC.

THE FORMATION of a monastic order of laymen, which has been so long desired in our branch of the Church, is now established permanently in Fond du Lac, Wis. The monastery or abbey, which was the old choir school, has now been put in habitable order at considerable expense. The present members have had practical experience of the life for about three years. The rule adopted is that of St. Benedict, which, being formed in the sixth century, is free from modern Romanism. It is the oldest order, and its continuance for thirteen centuries is a guarantee of its worth. Its rule is elastic, and is capable of adaptation in ts workings to the needs of our own day and American life. There is nothing of Mariolatory in it, and it is evangelical in spirit. Democratic in its government, it is unlike mediaeval or modern consolidated orders. St. Benedict made each community rest on the basis of a spiritual family. The monastery was to be what the home is to layfolk. His ideal was that of the common Christian life, practised more regularly than it could be in the world. It was simply the Gospel put into practice.

The monks have elected the Bishop of Fond du Lac as their abbot. The brothers help on their support by their skill in handicrafts,—metal work and artistic book-binding being their specialties. They expect to take up mission work, having had much practice in this line of work amongst Greeks, Armenians, Italians and other foreigners. Persons looking to this life, and desiring to know about it, should write to the prior, Brother Francis, at the abbey, Fond du Lac ,Wis.

MEMORIALS AND OTHER GIFTS.

ON ALL SAINTS' DAY at St. John's Church, Oneida, N. Y., there was unveiled a very handsome window as a memorial to the late Andrew Jackson French, for many years a faithful communicant and a former vestryman of this parish. The window is the gift of his daughter, Mrs. C. H. Wilcox of New York City, and was unveiled by her daughter, Mrs. Adelle Reed of Pittsburgh, Pa., during the services, and was blessed by the rector, the Rev. W. R. McKim. The window represents the triumphant Resurrection of Our Lord. The figure of Christ is shown above the tomb from which He has risen holding in His hand the banner of victory. In the immediate foreground and at the base of the sepulchre are seen two guards, one still asleep, and the other awakened and struck with awe at the wonderful revelation. The composition together with the arrangement and distribution of deep rich colors make this window very beautiful and very effective. It is made in what is technically known as "antique glass." This material, which has been in use in Europe continuously from mediaeval times to the present day, is particularly well adapted to the reverential treatment of religious subjects. There is prospect that two more memorial windows will be given at St. John's in the not distant future, which will leave but two openings unprovided for.

A MEMORIAL TABLET to Captain Richard Halliwell was unveiled and dedicated on Sunday November 5th by the Bishop of Delaware, at the morning service in Immanuel Church, Newcastle (the Rev John Rigg, rector). The tablet bore the following inscription:

"To the glory of God, and in memory of Captain Richard Halliwell, chief among the founders and first rector's warden of this church, who died A. D. 1719.

"In his day he signaled himself in the defence and support of his Church and country and next to the honorable society is justly considered the prime patron of Immanuel Church at New Castle.

"This tablet was placed to his memory by the third Bishop of Delaware, as a mark of respect for the spirit of loyalty by the Church, shown by one of the first and most worthy of Delaware laymen."

At the same service the Bishop dedicated a pair of Eucharistic candlesticks which were presented to the Church by a husband in memory of his wife who died on All Saints' Day 1910.

THE OFFERING of the daily Eucharist was begun on Whitsunday last, in Trinity Church, Logansport, Ind. To aid in the devotion and dignity of the services, the parish has recently received gifts of three sets of silk vestments. The donors are Mrs. A. C. Stengel, of Buffalo, the Guild of All Souls, and Miss Harriett Heaton of Chicago. A fourth set has been promised by one of the parochial guilds.

ON THE TWENTY-FIRST SUNDAY after Trinity the priest-in-charge presented, blessed and used for the first time at St. Andrew's chapel, Durhamville, N. Y., at the early celebration, a handsome pair of solid brass candlesticks as a memorial to his wife, the late Sarah Wheeler McKim. The massive and beautiful candlesticks in the parish church of St. John's, Oneida, are also a memorial to Mrs. McKim, the gift of her father, Charles V. Wheeler of Little Falls, N. Y.

THROUGH THE GENEROSITY of three well-known summer residents at Sea Cliff, Long Island, St. Luke's Church in that place has received the gift of a pipe organ. Another gift is made by Mrs. Snyder of Brooklyn. It is in the form of handsome choir-stalls, and is in memory of her son, Frederick Newman Snyder.

THE MASSACHUSETTS SUNDAY SCHOOL UNION.

THE SEVENTH annual convention of the Sunday School Union of the Massachusetts diocese was held at Trinity Church and Emmanuel Church chapel on November 8th with a large attendance. Bishop Lawrence officiated at the celebration in the church and he also preached the sermon. Later in the forenoon the assemblage repaired to Emmanuel Church chapel for the business session, where the Rev. Dr. Mann, president of the union, presided. Mr. J. J. Greenough, chairman of the executive committee of the Board of Education, in his report, told of the work that is being done by way of better fitting Sunday school teachers for their duties. The prime purpose he said was to establish a closer relation between the board and the union, so that there might be a clearer appreciation of present-day needs. Reference was made to the work of the diocesan training school in which during the year thirty-two parishes were represented, and he said that forty-five candidates had passed the ex-

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aminations and of this number thirty-two with honors. He said that with an increased efficiency, an increasing inquiry and a closer touch between the branches and the union, there had come a broader outlook of the situation and the whole subject of religious education is now getting to receive that attention that its importance demands.

The afternoon session was held in Jacob Sleeper Hall. There was a general conference on "The Effective Sunday School," which was discussed under various heads by the Rev. Ernest J. Dennen of Lynn, the Rev. Alan McL. Taylor of Mattason, the Rev. Carlton P. Mills, the Rev. Frederic C. Lauderburn of Boston, the Rev. Thatcher R. Kimball of Dorchester and Mrs. A. S. Higgins. At the evening session the Bishop presided, and he presented the diplomas to the graduates of the Training School. "The Teacher's Source Book" was the topic of an address by the Rev. Dr. Benjamin W. Winchester. The old officers were reëlected.

MISSION CONFERENCE AT ALL SAINTS', ASHMONT, MASS.

The week was a most profitable one to those who attended the missionary conferences at All Saints' church, Ashmont, Mass., where Bishop Lloyd of the Board of Missions has been conducting a series of instructive meetings. There were a number of services on Sunday, November 5th, which began with corporate Communion early in the morning. At the regular morning service Bishop Lloyd was the preacher, and he took for his topic "The Incarnation and the Church's Mission." He said in part: "What men need most of all is power to live their lives fully. Not some men, but all men must learn not to be afraid, before they can attain the fullest life of which they are capable. Paganism and Christianity are opposed to each other. The former takes, the second gives. Paganism and all forms of superstition emphasize man's personal dependence and need. Christianity insists that man receives only that he may give. A communicant in the Christian Church approaches to receive power and grace chiefly that he may be strengthened to fuller service. That is, then, what the Incarnation and all that flows from it should mean—not merely that God does for us great things and makes one's personal salvation secure, but that the Church, which is the whole of God's family, may be filled with power to convey to others far and near, at home and abroad, the life of God, so that man, every man, may stand erect in the consciousness of his own great capacity."

On the following day the Rev. William E. Gardner, secretary of the First Missionary Department, presided and the subject considered was "Women in the Field." The speakers were Miss Julia C. Emery, secretary of the Woman's Auxiliary and Mrs. Percy R. Stockman of Ichang, district of Hankow, China. That same evening Bishop Lloyd preached on "The Mission of the Church in the United States." Thereafter there were frequent sessions, all of them well attended.

CHURCH INSTITUTE FOR NEGROES.

The annual report of the American Church Institute for Negroes shows conscientious work being done in the several institutions that are grouped under the direction of that body, together with a woeful lack of appreciation and support by the Church at large. The necessity for the work is very urgent, as this report shows that not more than fifty per cent of negro children in the South have the opportunity even for primary education, and only two cities are named which give to the negro youth anything like adequate secondary and vocational education. The total amount of money distributed between the institutions of the Institute during the year, including grants from the Board of Missions, was slightly in excess of $64,000, but it is noted, as a matter of encouragement, that the number of contributions has increased during the year, notably from the South. The happy indication is also chronicled that the diocese of South Carolina has determined by canon to appropriate one-half the Easter offerings in all its churches to negro work. The Church should give greatly increased support to this work.

MISSIONARIES IN CHINA STILL SAFE.

A cablegram from Bishop Graves, November 10th, received at the Missions House, reads:

"Rev. and Mrs. S. H. Littell and children sailing for San Francisco, Manchuria. Rev. and Mrs. A. A. Gilman and children, Shanghai. There is no apparent danger to missionaries."

At Nanking, the scene of the horrible massacres of last week, the American Church has no mission established, though a missionary, the Rev. J. M. B. Gill, has recently gone there to begin work. The city is the capital of the province of Kiangsu, which comprises our missionary district of Shanghai, and is located on the river Yangtse above the latter city.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Meeting of San Francisco Convocation.

The autumn meeting of the convocation of San Francisco was held in St. James' church, San Francisco (the Rev. S. J. Lee, rector), on November 7th and 8th. On Tuesday, at 9 A. M., there was a celebration of the Holy Eucharist in St. James' church, the celebrant being the Rev. Mardon D. Wilson, secretary of the convocation, assisted by the rector. The morning was given to the work of Christian education under the auspices of the diocesan Board of Christian Education, the matter being presented by the Rev. M. D. Wilson, the Rev. E. W. Couper, and Miss Caroline L. Fielder. Mr. Wilson outlined the history of the Sunday School and Educational movements and organizations in the Church. Mr. Couper and Miss Fielder presented the work of the committees of the diocesan board of which they are respectively the heads. Miss Fiedler was able to announce that arrangements are well under way for a summer school of a week's duration, to be held in a most desirable location in the mountains of California. The Bishop conducted devotional exercises lasting until 12:30 P. M., laying much stress upon the necessity of a wide outlook and a broad sympathy in all our Intercessory Prayer. A suggestive and stimulating address was made by the Rev. Mr. Lathrop of the Church of the Advent, San Francisco, on the Church's responsibility for work in the public institutions, particularly in those in which men are confined for long terms. This address was followed by another by the Rev. George Maxwell of Sausalito, on "Church Work in Country Towns."

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Bishop Returns from Vacation---Harvest Festival.

The Bishop of the diocese has returned to Denver greatly benefited by his two months' stay in a less exacting altitude, and he was present at the informal opening of the new Cathedral, Denver, on the first Sunday in November.

The harvest festival was celebrated at St. Luke's, Fort Collins, on October 8th and the service was admirably rendered, and the decorations in good taste. The altar of the church is to be continuously provided with flowers "on all Sundays and Holy Days, when no specific provision has been made" by Mr. Booraem in memory of his wife.

DALLAS.

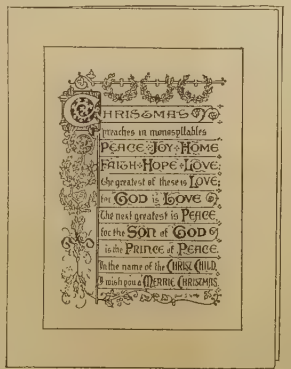
A. C. Garrett, D.D., LL.D., Bishop.

Campbellite Minister Returns to the Church.

Mr. L. D. Crandall, until recently officiating in the Campbellite pulpit of Texarkana, Texas, has returned to the Church in which he was confirmed years ago, and is acting as lay reader in St. James' parish, of which the Rev. J. B. Whaling is the rector.

Bishop Tuttle's Christmas Letter

The new firm of Samuel Gabriel Sons Company, in searching for the best material for "Christmas Letters," consulted The Young Churchman Co. as to the most accomplished person in the American Church to write such a Christmas greeting. We at once named the Presiding Bishop; and with the Bishop's accustomed graciousness he wrote the Letter.



[Reduced fac simile]

This "Letter" has been made in exquisite taste; and the message is characteristic of Bishop Tuttle, and is certainly the most original epigramatic production that can be conceived to express the devout sentiments appropriate to the holy Christmas season.

The Letter is Lithographed in gold and colors on a four page note sheet, and put up in boxes containing 10 Letters with envelopes, and sells for 80 cents per box (10 Letters and Envelopes) post paid; or 5 Letters and Envelopes for 50 cents. Send orders early to

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FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Guild Hall Opened at Sheboygan—Chapel at Green Bay.

AT SHEBOYGAN took place the opening of the new guild hall on Thursday, November 16th. The hall is very complete, containing a large playroom, dining room, kitchen, and offices in the basement. It will greatly aid in furthering the guild life and social work there.

THE DEDICATION of the chapel adjoining the new rectory of Christ Church, Green Bay, may be looked for soon, as the furnishings from the Fond du Lac Church Furnishing Co. are being installed.

A RECENT TALK from the Bishop of Fond du Lac to the Sunday afternoon class for men was on the agreement of scientific discovery with the Scriptural account of the Creation, considered especially in its astronomical and geological aspects. It elicited from one of his hearers the remark, "I hadn't any use for the Bible before, but now I shall look on it with different eyes, and I am going to try to make a systematic study of it."

BISHOP WELLER, in his sermon on missions, delivered in the Cathedral on November 5th, brought out strongly the immense sacrifices made by the clergy in keeping to their work in their poor cures in the country districts. Educational advantages for their children, intellectual intercourse with their own kind, the ability to succeed in the world—which was theirs by nature often in a greater degree than the business men who could put it to the proof—all these had to suffer or be given up, through the isolation and poverty voluntarily entered into by these noble workers, whose only thought was for the extension of Christ's Kingdom.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Church Influences at Carlisle Indian School—Meeting of Williamsport Deanery.

THE BISHOP of the diocese visited the Carlisle Indian school on the 2nd of November. He was accompanied by Mrs. Darlington, Miss Marion S. Darlington of New York City, Mrs. James F. Bullitt and Rev. J. M. Gilbert of Harrisburg, Rev. Alex. McMillan of Carlisle, Archdeacon of Harrisburg, and Mr. James McKenzie, late a missionary in the diocese of Saskatchewan. The visit was especially in the interest of the girls of the school who are Church girls. The Bishop appointed a committee of Churchwomen consisting of four whose object shall be to promote the social welfare of these girls. Mrs. Bullitt is the chairman of this committee.

THE NORTHERN DEANERY of the Archdeaconry of Williamsport met at Mansfield on November 8th and 9th. At the service, Wednesday evening, the Rev. Dr. Owens gave an address on "The Master Builders of the African Empire." At the business session the Rev. A. E. Dunham read a paper on "The Training of the Mind in Its Relation to Character and Religious Worship." The clergy also visited the State Normal School, conducted chapel exercises two days, and addresses were made by the Rev. A. E. Dunham on "Forming Habits in Study and in Character," and by the Rev. W. M. Gamble on "Subconsciousness in the Individual and in Society."

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Convocation of Clergy at Madison—Dean Installed at Cathedral.

THE VERY REV. CHARLES SMITH LEWIS, having been duly appointed and confirmed as Dean of the Cathedral of All Saints, Indianapolis, was installed into his office by the Bishop of the diocese on November 5th. The Bishop of Ohio preached the sermon. In the afternoon there was a union service for the children of the Sunday schools, at which the Dean preached in the unavoidable absence of the Bishop Coadjutor of New Hampshire.

A CONVOCATION of the clergy of the diocese was held in Christ church, Madison (the Rev. William Heilman, rector), on Wednesday and Thursday, November 8th and 9th. A public service was held in the church on Wednesday night, the Very Rev. Charles S. Lewis, Dean of All Saints' Cathedral, being the preacher. The Bishop called the clergy to a conference on Thursday morning. The topics discussed were: "Lapsed Communicants." "How to Minister to Scattered Churchmen"; "The Men and Religion Movement," and "Missionary Apportionments." In the afternoon, there was a Sunday school conference. The leaders in the discussion were the Rev. John S. Lightbourn, rector of St. Paul's Church, Richmond, and the Rev. Forrest H. Blunt, rector of St. James' Church, Vincennes. A public service was held on Thursday evening. There were three speakers on the general subject of Missions. The Rev. Alsop Leffingwell, rector of St. Paul's Church, New Albany, spoke on Diocesan Missions; the Rev. Lewis Brown, Ph.D., rector of St. Paul's Church, Indianapolis, on Home Missions; the Rev. John E. Sulger, rector of St. Stephen's Church, Terre Haute, on Foreign Missions.

IOWA.

T. N. MORRISON, D.D., Bishop.

Sioux City Deanery Meets—Bishop Tuttle in Keokuk.

THE FALL MEETING of the Sioux City Deanery was held at Grace Church, Estherville (the Rev. Mark Paulson, rector). The Bishop conducted a "Quiet Hour" for the clergy, which was most helpful and inspiring. A discussion on the Sunday School was led by the Rev. Mr. Babin, and Dr. Morrow, and Dean Drake, and several of the Sunday school teachers and officers took part. At a banquet on the last evening of the session the Rev. Dr. Morrow was toastmaster, and an address of welcome was delivered by Mr. Fred White. "The Men and Religion Movement" was responded to by the Rev. S. M. Wilcox: "The Commission Government of Citizens" was discussed by Dean Drake of Fort Dodge; and the Bishop made the closing address on "Optimism," which was a large outlook and a strong uplift.

ST. JOHN'S CHURCH, Keokuk (the Rev. John C. Sage, rector), has recently been visited by the Rt. Rev. Dr. Tuttle, who made two stirring addresses on "Missions" to that congregation. One hundred and fifty ladies gathered in the parish house, under the auspices of the Woman's Auxiliary, and Bishop Tuttle, with characteristic energy, spoke of the true mission of women in the home and in the Church. Under the auspices of the men in the parish a banquet was given in the Bishop's honor, when, after an address of welcome by the rector, the Bishop made a strong and forceful plea for "A Man's Mission and a Man's Work." About one hundred men sat down to this dinner, which was the second one to be given during the last two months, and has resulted in the beginning of a men's club, which it is anticipated

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will be a large factor in the growth the parish. A number of the clergy from neighboring parishes were present.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Woman's Auxiliary Anniversary—Service for Police Department—Church Soon to be Consecrated.

ABOUT 300 PERSONS interested in the work of the Long Island Woman's Auxiliary of the Board of Missions of the Church gathered in St. James' church, St. James place and Lafayette avenue, on Thursday, November 10th, at the anniversary meeting of the auxiliary. At the celebration of the Holy Communion Bishop Burgess was the celebrant, assisted by Archdeacon Webb of Brooklyn, and the rector of the church, the Rev. Charles W. Naumann. The sermon was preached by Bishop Griswold of Salina. His subject was "The Motive of Missions." Archdeacon Webb made a short address on "Mission Work in Brooklyn," in which he made an appeal for funds with which to erect a church for the Italians, as the store in which they now worship is entirely inadequate. He also spoke of the needs of the colored people, and said he would like to have volunteers who would agree to do work for missions, the work in Brooklyn embracing all three classes into which missions were usually divided, diocesan, domestic, and foreign. The afternoon's session concluded one of the most successful conferences of the Auxiliary in the diocese of Long Island ever held in Brooklyn. Every church in the diocese was represented, and a remarkable system of registration was inaugurated. The Rt. Rev. Francis K. Brooke, D.D., Missionary Bishop of Oklahoma, the Rev. H. St. George Tucker, president of St. Paul's College, Tokio, Japan; Archdeacon James E. Russell of Virginia, and the Rt. Rev. Frederick F. Johnson, formerly Bishop of South Dakota, but now Bishop Coadjutor of Missouri, were the speakers at the afternoon meeting.

ST. BARTHOLOMEW'S CHURCH, Pacific street near Bedford avenue, Brooklyn, is to consecrated on Advent Sunday, December 3rd. This means that a mortgage of $30,000 resting on the property when the present rector, the Rev. Frank M. Townley, took charge about three years ago, has been liquidated.

THE ANNIVERSARY SERVICES of the Daughters of the King, of the diocese of Long Island, were recently held in St. Stephen's Church. At the celebration in the morning, the charge was given by the Rev. Robert Nott Merriman. The session for the transaction of business and discussion of methods was held in the afternoon, evensong being said at 4 P. M., with a sermon by the Rev. A. C. Wilson of St. Paul's Church, Brooklyn. The attendance from both the city and rural chapters was large, and much interest was evinced by the members.

THE REV. WILLIAM J. MORRISON, on the clergy staff of St. Ann's Church, Brooklyn Heights, was recently appointed chaplain in the Police Department. He has arranged for a special service in the church on Sunday afternoon, November 26th. The police band will attend and a special musical programme will be rendered.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Celebrate Sixtieth Anniversary—Church Freed from Debt—Notes.

THE SIXTIETH ANNIVERSARY of the laying of the cornerstone of St. Luke's church, Baltimore (the Rev. Herbert Parrish, rector), was observed on Sunday, November 5th. The rector announced that it had been decided to start an endowment fund to carry on the work of the parish, as a memorial to the Rev. Charles W. Ranker, for many years rector of the parish. About $25,000 already has been raised toward the fund. In the morning Bishop Murray was present and preached, and in the evening the rector spoke of the anniversary and gave a short history of the church.

SOME MONTHS AGO, in connection with the proposed celebration of the eighty-fifth anniversary of St. James' Church, Baltimore, Bishop Murray promised the congregation that if they would raise $1,000 he would give them $2,000 with which the entire indebtedness of the church would be liquidated. It was, therefore, an occasion of great rejoicing on the closing day of their anniversary celebration, when the rector, the Rev. George F. Bragg, Jr., D.D., announced that the thousand dollars had been raised, and that after six years of hard work and patient waiting, the church was freed from all debt.

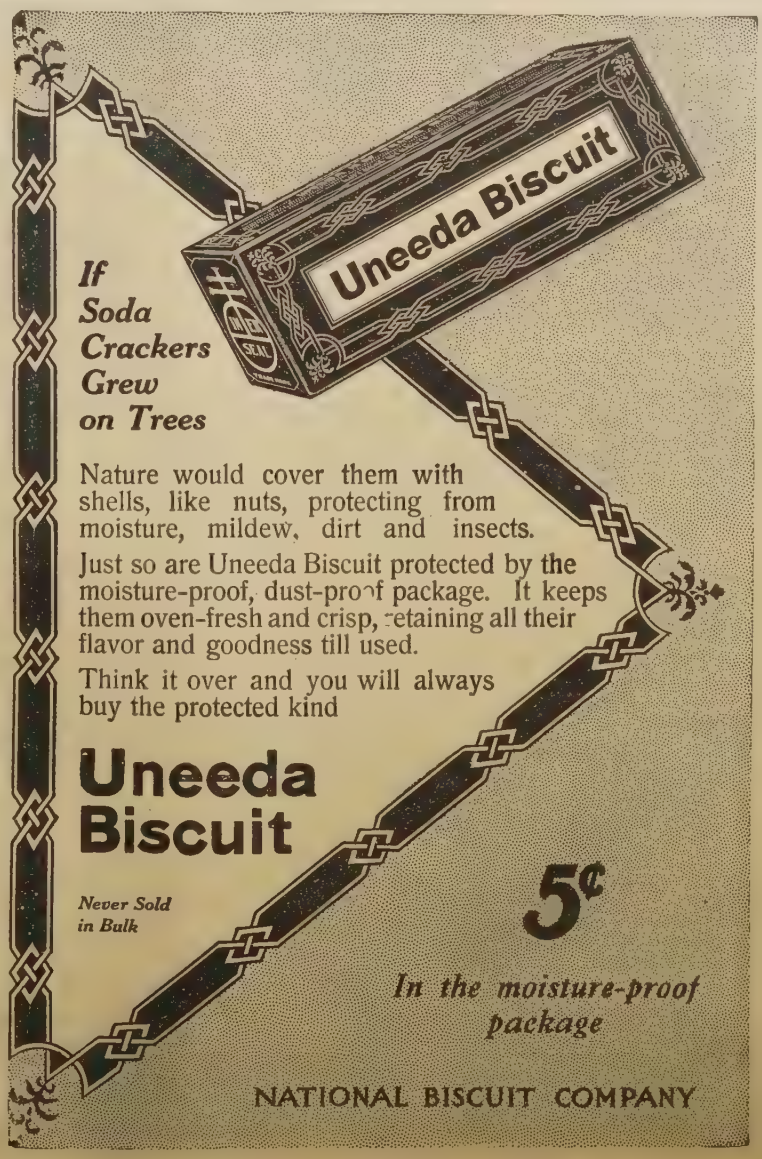
THE LOCAL COUNCIL, Daughters of the King, held a helpful meeting on the evening of October 30th in the chapel of the Church of the Ascension, Baltimore. There was a good attendance and an inspiring address by Deaconess Goodwin.

THE CLERICAL ASSOCIATION of Baltimore met in the parish house of Emmanuel church on Monday, November 6th. There was an interesting discussion on the subject, "Shall We Remove the Word Protestant from the Title Page of the Prayer Book?" The appointed speakers were, for the affirmative side of the question, the Rev. William A. McClenthen, and for the negative side, Rev. John I. Yellott, Jr.

THE CHURCH DAY SCHOOL of the Chapel of the Advent, Baltimore (the Rev. C. P. Sparling, vicar), opened recently for its third year with an increased number of pupils. It was found necessary to engage the services of an assistant to the principal, Mrs Roemer, and Miss Ernestine Stewbridge was appointed to that position. Mr. John T. Sykes was appointed treasurer of the school. This year the fourth grade of the Baltimore city public school curriculum will be added.

PLANS are now nearly perfected by which the chapel of the Redemption at Locust Point, Baltimore, will be placed under the care of the rector of the Church of the Ascension. This is in accordance with the policy of the Bishop of the diocese, to have each of the large and strong city parishes assume charge of some needy and growing mission in the city. St. Paul's, Grace Church, Christ Church, and Emmanuel Church already have such mission chapels under their care.

NEGOTIATIONS are practically concluded by which St. George's and Churchville parishes in Harford County are to be merged. There will be no elimination of the old parish bonds, and no new organization will be formed, but the two vestries will unite in calling a rector, who will receive a much better salary and have a broader opportunity for parochial and missionary work.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MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Clerical Association Meeting—Hear Captain Bartlett—Notes.

THERE WAS a large attendance at the monthly luncheon of the Massachusetts Clerical Association in the parish rooms of St. Paul's Church, Boston, on November 6th. The speaker was the Rev. Robert Walker, formerly of Cambridge, but now chaplain at the Concord Reformatory. He gave a talk on "Prison Reform in Massachusetts," and told in an interesting manner some of the cases which have come under his observation.

THE MEN of Trinity Club had the pleasure of listening to the Arctic experiences of Captain Bartlett on Monday evening, November 6th. He told of some of the trials of Peary and his party in their search for the North Pole. It is announced that Trinity House, which is to be the headquarters for the men's club, will be ready for occupancy very soon.

ST. THOMAS' CHURCH, in Somerville, which has been in process of improvement and enlargement for some time, has almost reached a state of completion, so much so that it has been planned to open it on the fourth Sunday in January, when Bishop Lawrence will be present.

WEDNESDAY AFTERNOON, November 8th, there was a service at Cedar Grove cemetery, Dorchester, at the lot where lie buried some of the members of St. Margaret's Sisterhood, whose mother house is in Louisburg Square. At that time the new Celtic cross, made of oolite stone, by a Chicago expert, was consecrated. A service of requiem was said at the grave of the Rev. William B. Frisby, D.D., late rector of the Church of the Advent, conducted by the Rev. Dr. van Allen.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Consideration of Co-operative Plans—Death of Mrs. J. Van Nostrand—Notes.

THE CLERGY of Paterson, N. J., and those working in the city of Newark, have recently held meetings to consider ways and means for local coöperation, with a view to increasing the efficiency of the Church's ministrations, especially to the sick in public hospitals, and to those in restraint in asylums, prisons, and jails. Bishop Lines has been present at both meetings and given good suggestions.

MRS. JOSEPH VAN NOSTRAND, an active Churchwoman, and one of the Board of Managers of the House of the Good Shepherd, Orange, N. J., died Saturday, November 4th, of pneumonia. Mrs. Van Nostrand was born in Newburgh, N. Y., more than ninety years ago. About nineteen years ago she came to Orange, and made her home with a son, Harold T. Van Nostrand. The funeral was held on Monday at her late residence.

GROUND WAS BROKEN on Sunday, November 5th for a chapel to be erected on North Grove street near Rutledge avenue, East Orange, N. J., for the mission of the Incarnation. The Rev. Dwight W. Graham, in charge of the congregation, turned the first sod and made an address to the large number of people assembled. He reviewed the history of the attempts to establish the Church in the Ampere section of East Orange. Since April last, services have been held at the Columbian Club.

THE ST. ANDREW'S DAY service of the Newark Assembly, B. S. A. is to be held on Friday evening, December 1st, at St. Paul's Church, Newark, the speaker to be the Rt. Rev. George Allen Beecher, D.D., Bishop of Kearney.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Elected to National Council, B. S. A.

GRATIFICATION is felt in the diocese at the election of Mr. James W. A. Smith of St. John's Church, Elizabeth, as a member of the National Council of the Brotherhood of St. Andrew.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

New Districts Made—Parish House at Devil's Lake.

BY A REDISTRICTING of territory the missions at New Rockford, Heaton, McClusky and Turtle Lake—late of the Jamestown field—have been placed in charge of Rev. E. C. Biller of Minnewaukan. The missions at Forman, Fullerton, Ellendale, Ashley, Wishek and Monango have been placed in the Jamestown field, with the Rev. E. W. Burleson as missionary.

IT IS EXPECTED that the building of a parish house at Devils Lake (the Rev. E. A. Clattenberg, rector), will be actively begun in the early spring, funds for a very substantial start being already in hand.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Meeting of Cleveland Clericus.

AT A MEETING of the Cleveland Clericus, held at Trinity Cathedral House on Monday, November 6th, a most interesting paper was read by the Rev. George P. Atwater, on the subject, "Side Lights on the Life of a Clergyman." The Rev. Dr. Wilkins, general secretary of the Five Million Dollar Pension Fund, was present and spoke briefly on the progress of his work. The report of the Commission on Church Extension in the city was presented by the Rev. L. E. Sunderland, which showed that while the city's population had increased 46 per cent during the past ten years, there had been a corresponding growth in the Church. The report was gratifying and the Clericus decided to suggest to the Bishop of the diocese that a commission consisting of clergy and laymen from the various city parishes be appointed by him, to act as an auxiliary to the diocesan Board of Missions in the matter of the planting of new missions, and strengthening generally the existing work of the Church in the poorer parishes and missions.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Successful Parochial Mission at Florence.

ON SUNDAY EVENING, November 5th, there was concluded in Florence S. C., a most successful mission, conducted by Archdeacon Webber and Fr. Webber-Thompson. During the month of October they gave missions of great effectiveness in Palatka, Starke, Gainesville, and Tallahassee, Fla., and in Barnwell, S. C. All these missions were marked by a large attendance of men.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

G. F. S. at Memphis Cathedral.

THE ASSOCIATES of the Cathedral branch of the Girls Friendly Society, Memphis, made their first corporate Communion on the Twenty-first Sunday after Trinity, when an offering was taken for the society. Women of the several Memphis parishes have united with the Cathedral branch, as it was thought that in a city of moderate size the work could best be carried on by concerted effort. Organized only a few months ago, the society maintains lunch and rest rooms for girls, has organized classes of various kinds, secures employment for newcomers, and furnishes a home for a limited number. The work has grown so fast that additional rooms have been engaged in the center of the business district.

UTAH.

FRANKLIN S. SPALDING, D.D., Miss. Bp.

Processional Cross at Provo—Death of Mrs. G. H. Champ.

THE REV. A. E. LEMOIN of the Church of St. Mary's Provo, has just purchased and put into use a processional cross.

IN THE DEATH of Mrs. George H. Champ, at Logan, on the eve of All Saints' Day, the Church in Logan and in the state at large suffers a severe loss. Mrs. Champ was not only a faithful communicant but she had come to devote her time and activity solely to developing the organized life at St. John's Church. As president of the guild she was rapidly making her executive ability and sweetness of character felt among an increasing number of women workers. To her interest and attention the Woman's Auxiliary owes much of its headway in Logan. At the funeral on November 3rd, the Rev. Paul Jones officiated, assisted by the Rev. D. K. Johnston of Salt Lake City.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Meetings of the Washington Archdeaconry, and the Churchmen's League—Notes.

THE MEETING of the Archdeaconry of Washington was held in St. John's parish hall Thursday, November 2nd. The Bishop, who was in the chair, outlined the Cathedral work in a very interesting address. The appointment of the Rev. R. P. Williams to be Archdeacon of Washington was announced to the archdeaconry, and the Archdeacon presented his report of work done since the appointment had been made. A report on colored work was submitted. The special report of the committee in connection with the condition of things in the neighborhood of St. Monica's chapel was also presented, and received the emphatic approval of the archdeaconry. The commitee had been able to do good work in preventing the carrying out of certain plans for the opening of disorderly houses.

AT THE FALL MEETING of the Churchman's League, held on Monday, October 30th, at the Highlands, the Bishop gave an address on the Cathedral. He was followed by the Rev. G. F. Dudley, who spoke on the progress of the work on the greater St. Stephen's, which is going forward rapidly. The Rev. C. T. Warner dwelt in a similar strain on the new work done at St. Columba's, and the Rev. Dr. Sterrett told the interesting story of the founding of All Souls' mission.

THE BISHOP CLAGGETT CLUB held its October meeting at the rectory of Christ Church, Navy Yard, when the Rev. C. W. Whitmore was the essayist. The Rev. H. Allen Griffith is secretary of the club.

A BELL weighing 700 pounds has been given to St. Columba's Church, in St. Alban's parish, by John R. McLean. Dr. Bratenahl, rector of St. Alban's, dedicated the bell on Sunday, November 5th.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Cornerstone Laid at Grand Ledge.

THE LAYING of the cornerstone of Trinity Church, Grand Ledge (the Rev. C. J. De Coux, priest in charge), took place on Tuesday, October 31st, the Bishop of the diocese

(*Continued on page* 110.)

WE GET A SLAP

The big coffee trust, made up of Brazilian growers and American importers, has been trying various tactics to boost the price of coffee and get more money from the people.

Always the man who is trying to dig extra money out of the public pocket, on a combination, hates the man who blocks the game.

Now comes a plaintive bleat from the "exasperated" ones.

The "Journal of Commerce" lately said: "A stirring circular has just been issued to the coffee trade." The circular further says:

"The coffee world is discussing what is to be the future of coffee as a result of the campaign of miseducation carried on by the cereal coffee people. We have before us a letter from one of the largest roasters in the South asking what can be done to counteract the work of the enemies of coffee.

"The matter should have been taken up by the Brazilian Gov't when they were completing their beautiful valorization scheme."

Then the circular proceeds to denounce Postum and works into a fine frenzy, because we have published facts regarding the effect of coffee on some people.

The harrowing tale goes on.

"Where a few years ago everybody drank coffee, several cups a day, now we find in every walk in life people who imagine they cannot drink it. (The underscoring is ours.) Burly blacksmiths, carpenters, laborers and athletes have discontinued or cut down the use of coffee; as there is not a person who reads this and will not be able to find the same conditions existing among his own circle of acquaintances, is it not well for the Brazilians to sit up and take notice?"

Isn't it curious these "burly" strong men should pick out coffee to "imagine" about? Why not "imagine" that regular doses of whiskey are harmful, or daily slugs of morphine?

If "imagination" makes the caffeine in coffee clog the liver, depress the heart and steadily tear down the nervous system, bringing on one or more of the dozens of types of diseases which follow broken-down nervous systems, many people don't know it.

But it remained for the man who has coffee, morphine or whiskey to sell, to have the supreme nerve to say: "You only imagine your disorders. Keep on buying from me."

Let us continue to quote from his article.

"Notwithstanding the enormous increase in population during the past three years, coffee shows an appalling decrease in consumption."

* * * * *

Then follows a tiresome lot of statistics which wind up by showing a decrease of consumption in two years of, in round figures, two hundred million pounds.

Here we see the cause for the attacks on us and the Brazilian sneers at Americans who prefer to use a healthful, home-made breakfast drink and incidentally keep the money in America, rather than send the millions to Brazil and pay for an article that chemists class among the drugs and not among the foods.

Will the reader please remember, we never announce that coffee "hurts all people"?

Some persons seem to have excess vitality enough to use coffee, tobacco and whiskey for years and apparently be none the worse, but the number is small, and when a sensible man or woman finds an article acts harmfully they exercise some degree of intelligence by dropping it.

We quote again from the article:

"These figures are paralyzing but correct, being taken from Leech's statistics, recognized as the most reliable."

* * * * *

This is one of the highest compliments ever paid to the level-headed, common sense of Americans who cut off about two hundred million pounds of coffee when they found by actual experiment (in the majority of cases) that the subtle drug caffeine, in coffee, worked discomfort and varying forms of disease.

Some people haven't the character to stop a habit when they know it is killing them, but it is easy to shift from coffee to Postum, for, when made according to directions, it comes to table a cup of beverage, seal brown color, which turns to rich golden brown when cream is added, and the taste is very like the milder grades of Old Gov't Java.

Postum is a veritable food-drink and highly nourishing, containing all the parts of wheat carefully prepared to which is added about 10 per cent of New Orleans molasses, and that is absolutely all that Postum is made of.

Thousands of visitors to the pure food factories see the ingredients and how prepared. Every nook and corner is open for every visitor to carefully inspect. Crowds come daily and seem to enjoy it.

"There's a Reason"

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WESTERN MICHIGAN.

(*Continued from page* 108.)

officiating. The estimated cost of the church completed with furnishings will be $15,000. It has a field stone foundation, walls are of chocolate brown pavers with blue Bedford stone trimming, and the style of architecture is Old English Gothic. Its seating capacity will be about 300 and the excellent basement will be fitted up for the Sunday school, a vesting room for the choir, kitchen, and dining room.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Meeting of B. S. A. Local Assembly.

THE FALL MEETING of the Wheeling Local Assembly, B. S. A., was held in St. Matthew's Church, Wheeling (the Rev. L. W. S. Stryker, rector). Mr. Leonard V. Webb, traveling secretary for the New England states, made the address of the evening. Arrangements were made for a corporate Communion of the assembly on St. Andrew's Day, at St. Matthew's Church, and a committee was appointed to prepare for the Lenten and Week of Prayer services.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Church at Thermopolis Consecrated—New Military Chapel at Cody—Notes.

ON SUNDAY, October 15th, the new church building at Thermopolis was consecrated by the Bishop. That the occasion was an event in the town was shown by the fact that all the churches in it were closed, and the various congregations crowded Trinity Church to the vestibule. The instrument of donation was read by Mr. L. M. Gay, and the sentence of consecration, by Rev. M. B. Nash, the Bishop preaching the sermon.

THE CONTRACTS for the new military chapel at Fort Yellowstone, Cody, have been let, and work will be commenced on the foundation as soon as the frost is out of the ground. The contract falls below the figure allowed by Congress, so that there is no doubt that the chapel will be completed within the year. The Rev. J. McVickar Haight recently held service at the Fort for the soldiers, officers and their wives. On All Saints' Day, at Christ church, Cody, a silver altar-bread box, a thank offering, presented by Mr. and Mrs. Harry Wagner, was used for the first time.

THE BISHOP visited St. Andrew's mission, Basin, on Monday, October 16th. A meeting of the Bishop's committee was held, and nearly $1,000 was subscribed toward the erection of a church building, and arrangements made for a thorough canvass of the town by the men, and also by the members of the active Women's Guild. There appears every prospect that building will commence in the spring.

THE MISSION at Greybull was called St. John's, but the name has been changed to St. Luke's, because two leading spirits in the work are physicians, and the visitation of the Bishop was on the eve of St. Luke's Day, at which time the parish hall, just finished, was set apart for its various uses.

CANADA.

News from the Various Dioceses.

Diocese of Niagara.

BISHOP CLARK presided at the opening meeting of the Laymen's Missionary Movement, in Centenary Church, Hamilton, November 8th. There was a very large number of delegates. The Mayor of Hamilton welcomed them officially.—AMONG the subjects discussed at the Conference of the Wellington deanery workers at Mount Forest the last week in October, were the Revision of the Prayer Book, the Church's relation to other Christian Bodies, and the General Synod. The Woman's Auxiliary workers in the deanery, held a meeting at the same time.—THE BISHOP of Athabaska spoke at the meeting of Sunday school workers in the deanery of Haldimand, in October, on the Indian schools in his diocese.

Diocese of Toronto.

AT THE MEETING of the diocesan mission board in Toronto, November 8th, it was stated that Canadian young men are not responding to the call for thoroughly trained men to the required extent. It was pointed out that men of high class and of the best education were wanted. It is felt that these are the kind that ought to be sent to rural communities just as much, if not more, than to city churches, as the clergyman signifies so much more to a sparsely settled community, and is or should be, a center of its life and social activities.—LARGE congregations were present at the services in St. Simon's church, Toronto, on All Saints' Day, when the Rev. Paterson Smyth, of St. George's Church, Montreal, preached.—THERE were a large number of representatives present at the sixth conference of the Archdeaconry of Barrie in Trinity church, Barrie, the last week in October. The subject of Public Services took a large part of the discussions.—WORK ON THE new church for St. Jude's congregation, Toronto, has already begun. It is hoped that the building will be ready for consecration by next Easter.—STEPS are being taken to raise funds for a memorial pulpit to be placed in Holy Trinity Church, Toronto, in memory of the late Rev. John Pearson, for thirty-five years rector of the parish, and his wife.

THE TRIENNIAL meeting of the Girl's Friendly Society, will be held in Toronto, November 9th and 10th. The October meeting in St. James' Parish House, Toronto, was a very interesting one, when the Hon. President Mrs. Wood, gave a pleasant account of her recent experiences, "Coronation echoes from Buckingham Palace." Mrs. Wood was the only unofficial person admitted to the palace on Coronation Day. Bishop Reeves was chairman.—THERE WERE quite a large number present at the presentation to

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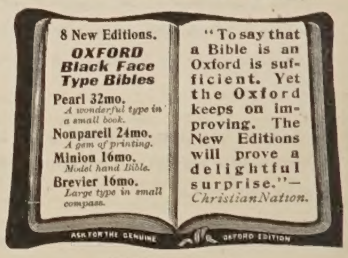
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It was before the day of . . **SAPOLIO** **They used to say "Woman's work is never done."**

the rector and Mrs. Gibson, October 24th, in the schoolhouse of the Church of the Ascension, Toronto. The gift was a cabinet of silver.

BISHOP SWEENY conducted the induction service for the new rector of St. James' Church, Orillia, assisted by the Ven. Archdeacon Ingles and some of the city clergy.—THE REV. A. J. REID was formally inducted into the parish of St. Mark's, West Toronto, by the assistant Bishop, the Rt. Rev. Dr. Reeve.—THE REV. CANON MORLEY preached in St. James' Cathedral, Toronto, October 22nd, in aid of St. Alban's Cathedral, Toronto.

Diocese of Montreal.

WEDNESDAY, November 8th, was set aside by Bishop Farthing, as a day of intercessory prayer on behalf of the Missionary Congress to be held in Montreal, November 15th, 16th, and 17th, under the auspices of the Laymen's Missionary Movement. The services were held in the Cathedral and in three other of the city churches. Bishop Farthing will preside on the opening day of the Congress at the evening meeting.—THE BISHOP presided at the first annual supper of the men of the Church of the Advent, November 2nd, supported by the rector of the church, the Rev. H. M. Little, and addressed the gathering on problems of the present day. He urged parents to encourage their sons to consider the claims of the ministry.

Diocese of Ottawa.

A VERY GOOD address an "The Unity of the Church" was given by Canon Kittson of Christ Cathedral, Ottawa, at the Archbishop's Conference for the deanery of Pembroke, which was held in St. Paul's parish, Cobden, in the second week in October. Archbishop Hamilton was celebrant at the early celebration of the Holy Eucharist on the second day, and Canon Kittson conducted the Quiet Hour for the clergy. The private conference for the Archbishop and clergy was in the morning, and the public conference in the afternoon.—IN VIEW of the mission to be held next Lent, the Archbishop has issued a pastoral letter earnestly urging due preparation for it on all members of the Church, and when Lent comes that they and their families may put aside other things and give themselves entirely to the mission. Also that from the present time a petition for spiritual benefits to be granted through the mission, may be offered with the daily family prayers.

THE MEETING of the Brotherhood conference at Smith's Falls, the first week in October, was an unqualified success. The meetings and services were held in St. John's Church and the Nesbitt Memorial Hall. The corporate Communion service was conducted by the Rev. Rural Dean McKay, rector of All Saints', Ottawa. Archbishop Hamilton delivered his charge to the conference on the opening day.—AT A MEETING in St. John's Hall, Ottawa, Mr. David M. Rose, the lately appointed secretary of the Anglican branch at Toronto of the Laymen's Missionary Movement, gave some excellent advice on the best methods of conducting the coming conventions, of which eleven are to be held shortly, from Vancouver in the West to Sydney in the East.

Diocese of Quebec.

MUCH REGRET is felt in the diocese at the departure of the Rt. Rev. Walter Farrar, D.D., who has been acting as assistant Bishop for the last year, and who has returned with his family to England. At a farewell reception which was given him in Quebec, November 2nd, an address with a cheque for $1,050 was presented to him. The Bishop in his reply said he should carry back with him many affectionate remembrances of Quebec and its people. Bishop Farrar held the last confirmation before his departure in Christ church, East Angus, on October 29th.—A STRONG appeal is being made for funds for a new boat for the mission work on the Labrador. The old one, a sailing boat, is past its usefulness, and much better work could be done with a new one fitted with engines, which could be used in all kinds of weather. Much valuable time is now wasted and many opportunities for good are now lost. Two missionaries, supported by the diocese of Quebec, have been at work for many years on the coast.

Diocese of New Westminster.

THE BEAUTIFUL new church of St. Mary's at Oak Bay, was consecrated by Bishop Perrin before his departure, that being one of his last official acts before leaving to take up his work as Suffragan Bishop at Willesden, part of the diocese of London. The new church is to serve as a chapel of ease to the Cathedral for the present.

THE DEDICATION service of the new St. George's Church, Vancouver, was conducted by Bishop de Pencier, who preached at evensong the same day. The new building will seat nearly 400 people. The first rector was only appointed last July. The cost of the church was about $14,000. Many beautiful gifts have been received for the furnishing. All but $1,000 of the building fund has been paid.

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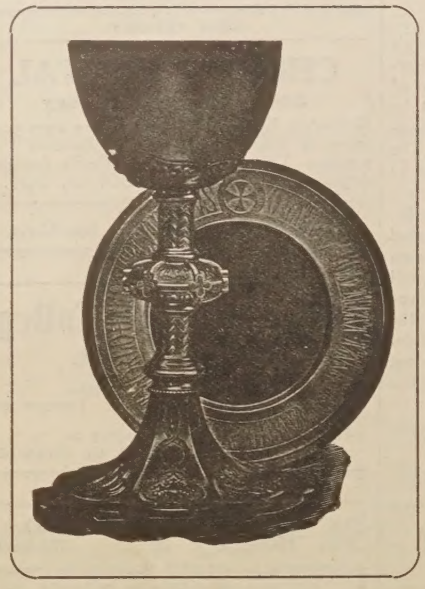

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